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MINUTES

OF THE

One Hundred and Third Annual Session

OF THE

ABBOTTS CREEK UNION

Primitive Baptist Association

HELD WITH THE

SUGGS CREEK CHURCH

Montgomery County, North Carolina

Commencing on Saturday Before the

Fourth Sunday in August 1928

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PROCEEDINGS OF THE

ABBOTTS CREEK ASSOCIATION

Saturday, August 25th, 1928

1. After praise and prayer the introductory sermon was preached by Elder Samuel McMillan from Daniel 2:44.

2. After an intermission of one hour, the messengers from the several churches met in the house, and after praise and prayer by Elder D. S. Jones the letters from the several churches were called for, read and their contents noted. (See statistical table.)

3. Resolved that we still refuse to seat or fellowship J. R. Wilson and all that follow or fellowship him in anyway.

4. The rules of decorum were read.

5. Elder Samuel McMillan was chosen Moderator.

6. Invited visiting ministers and messengers to seats, and the following were present and seated:

From Upper Country Line: Elder F. W. Keene.

From Lower Country Line: Brother J. W. Terry.

From Black Creek: Elder F. W. Boswell and Brethren J. B. Murry, Hilliard Boykin and R. S. Strictland.

From Fisher River: Elder G. O. Key.

From Salem: Elders C. A. Davis and A. G. Morton and Brethren Lee Smith and J. M. Greer.

From Little River: Elder T. F. Adams and Brethren J. F. Adams and W. F. Young.

From White Oak: Elders Isaac Jones, W. W. Roberts and R. W. Gurganus and Brother Irvin Garner.

From Mayo: none.

From Mill Branch: Brother J. H. Carter.

From Contentnea: none.

From Pig River: Brother H. N. Lawrence.

From Zion: none.

From Kehukee: none.

From Bear Creek: Elders W. C. Edwards, D. S. Jones, Oscar Broom, W. E. Helms and Brethren M. T. Howard, J. W. Jones, Lester Williams, J. C. Griffin, J. M. Taylor, Sam Remmer and others.

We received a file of minutes from Black Creek, Fishers River, Zion, Mayo, Contentnea, Smith River, Little River, White Oak, Salem, Staunton River, Bear Creek and Kehukee.

7. Called for the circular letter which was handed in and

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referred to the committee on arrangements.

8. Appointed Elder D. P. Broadway and Brethren G. H. Cornelison and Rob Snider with the Moderator and Clerk as committee on arrangements to report Monday morning.

9. Appointed Brethren H. T. Tucker and Enos Sykes as committee on finance.

10. Elected by Committee of arrangements Elders R. H. Boswell, W. C. Edwards, T. F. Adams, Isaac Jones, S. J. Reich, R. W. Gurganus and C. A. Davis to preach Sunday, worship to begin at 10:00 o'clock.

Elders A. G. Morton, H. S. Williams and W. W. Roberts to preach Monday, services to be closed by the Moderator.

Elders F. W. Keene and Oscar Broom to preach Saturday night.

Elders T. F. Adams and W. C. Edwards to preach Sunday night.

11. Adjourned to Monday morning 9:00 o'clock. Dismissed at the stand.

SATURDAY EVENING PREACHING

Elder W. A. Helms preached from no certain text, he was followed by Elder G. W. Hill from no certain text. Elder G. O. Key preached from John 3:16, after which Elder D. S. Jones preached from no certain text.

SATURDAY NIGHT PREACHING

Elder Oscar Broom preached from John 11:25. He was followed by Elder F. W. Keene but Clerk failed to get text.

FOURTH SUNDAY IN AUGUST 1928

Elder T. F. Adams opened the services, after which Elder R. H. Boswell preached from the text "The Windows of Heaven Were Opened." He was followed by Elder W. C. Edwards from John 2:1. Elder T. F. Adams preached next from no certain text.

After an intermission of one hour Elder Isaac Jones continued the services and preached from the Fourth chapter of Revelations, he was followed by Elder S. J. Reich who preached from Isaiah 35:8. He was followed by Elder R. W. Gurganus who preached from Ephesians 2:1 and 2. Elder C. A. Davis closed the services by preaching from John 1:1 to 12.

SUNDAY NIGHT PREACHING

Elder T. F. Adams preached from Isaiah 4:1 and 2. He

was followed by Elder W. C. Edwards, who preached from Romans 8:28.

MONDAY MORNING AUGUST 27th, 1928

12. The Association met according to arrangements. Praise by Elder Oscar Broom.

13. Called on committee on arrangement to report. The report was received and the Committee discharged.

14. Called messengers names and noted absentees.

15. Elder H. S. Williams having been called to the Modrator's chair by Elder Samuel McMillan, we, the messengers composing the Abbotts Creek Association which is now in session with the church at Suggs Creek, having been informed that the leading attorney in the Lawyer Springs Church case in the court house at Monroe, N. C., on August 20, 1928, said attorney appeared for the J. R. Wilson faction, did make certain slanderous reports against Elder Samuel McMillan. The said reports being slanderous, false and satanic in origin.

We therefore do denounce any such methods as the said attorney has resorted to in a dying effort to win the case for his clients.

Signed this the 27th day of August, 1928.
Elder H. S. WILLIAMS, Moderator Pro Tem.
T. R. FREEMAN, Clerk.

16. Called on corresponding Messengers to report. Some attended. Those who failed were excused.

17. Appointed corresponding messengers to sister Associations as follows:

To Bear Creek: Elder H. S. Williams and Brethren B. I. Harrison, G. H. Cornelison, J. R. Garner, Alex Snider and Enos Sykes.

To Upper Country Line: Brethren G. H. Cornelison and Enos Sykes.

To Lower Country Line: Elders H. S. Williams and Samuel McMillan, and Brethren L. A. Wright and C. B. Owen.

To Mayo: Elder D. P. Broadway.

To Fishers River: Brother G. H. Cornelison.

To Mill Branch: Elders H. S. Williams and Samuel McMillan and Brother J. T. Vanhoy.

To Salem: Elders D. P. Broadway and Samuel McMillan and Brthren B. I. Harrison, H. A. Williams, Matt Mabe and W. P. Williams.

To White Oak: Elders D. P. Broadway and Samuel McMillan and Brother L. A. Wright.
To Staunton River: Minutes.

To Black Creek: Elders H. S. Williams and Samuel McMillan and Brethren L. A. Wright, R. E. Lamb and Enos Sykes.

To Kehukee: Samuel McMillan.

To Little River: Elders Samuel McMillan and H. S. Williams and Brethren G. H. Cornelison, Enos Sykes, H. W. Johnson and C. W. Anthony.

18. The circular letter was read, approved and ordered printed with these minutes.

19. Appointed Brother B. I. Harrison to write the circular letter for our next year's minutes.

20. Called on committee on finance to report. The report is as follows:

Sent in from churches		$121.75
Contributed by Brethren and Friends		26.00
Allowed for printing minutes	$22.50	
Allowed Clerk for his services	15.00	
Gave the Moderator	10.00	
Gave the visiting Ministers	91.15	
Balance in treasury	9.10	
TOTALS	$147.75	$147.75

21. The finance committee with the Moderator and Clerk and Brother L. A. Wright and messengers from Suggs Creek were appointed to distribute $91.15 among visiting Ministers.

22. Agreed that our next Association be held with the Church at Cotton Creek, two and one half miles southeast of Star, Montgomery County, N. C. to commence on Saturday before the Fourth Sunday in August 1929. Elder D. P. Broadway to preach the intrductory sermon. Elder Samuel McMillan alternate. Worship to begin at ten o'clock.

23. Appointed the Clerk to superintend the printing of 800 copies of these minutes, and that $22.50 be allowed for same.

24. The Clerk was allowed $15.00 for his services.

25. Called on Presbyteries to report. Elder D. P. Broadway reported the ordination of Brethren B. I. Harrison and Lee Snider to the office of Deacons at Toms Creek. The Presbytery consists of Elders Samuel McMillan, C. A. Davis and D. P. Broadway and Deacons C. B. Owen, R. F. Strange,

A. G. Yarboro, R. F. Snyder, W. E. Jarrel and J. A. Williams. Elder Broadway reported the ordination of Brethren L. A. Wright and J. T. Vanhoy to the office of Deacons at Cotton Creek. This Presbytery consisted of Elders Samuel McMillan and D. P. Broadway and Deacons C. B. Owen, Pharo Bullock, Matt Mabe, H. T. Tucker, H. W. Johnson, L. T. Hix, J. W. Jones and J. A. Maness.

26. On motion the Moderator was allowed $10.00 for his services.

27. The Association extends thanks to God for his blessings, and to the Brethren and Sisters and friends of this community for their hospitality and kindness during this meeting, and also to the Brethren and Sisters and friends of the Cotton Crek and White Oak Springs Churches.

28. After the minutes were read and approved the Association adjourned to time and place appointed.

Elder SAMUEL McMILLAN, Moderator.
T. R. FREEMAN, Clerk, Steeds, N. C.

MONDAY MORNING PREACHING

Elder A. G. Morton preached from John 6:63, after which Elder H. S. Williams preached from Ephesians 2:1. He was followed by Elder W. W. Roberts who preached from no certain text. Services were closed by Elder Isaac Jones.

CIRCULAR LETTER

To the Ministers and messengers composing the Abbotts Creek Association. Greetings:

As I was appointed by our last association to write a Circular letter, I now make the attempt, feeling my weakness and inability to write of any importance to our Brethren and Sisters, who compose this association,I now ask the Lord to guide my mind and give me words that will be profitable in building up the household of faith, and cause them to rejoice in the Lord Jesus Christ, who is our Salvation.

Let us ever remember our elder brother, Jesus Christ, though we feel so unworthy to claim this relationship with him who is just and Holy in all His ways.

Paul in his letter to the Ephesians, 2nd Chapter, says Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God, and are built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone. In whom all the building fitly framed together groweth unto an Holy temple in the Lord, In whom ye also are builded together for an Habitation of God through the Spirit.

Dear Brethren when we can look away from our empty selves and view the fair Church of God, and are given a hope that we are a part of that building, and our relationship to this building was

wrought in Christ Jesus, who is the chief corner stone, and also the cap stone that holds this building together. It makes us rejoice in the Lord, and then we can say of a truth, what manner of men ought we to be.

Dear Brethren our Churches are suffering to day on account of the neglect of our duty. Shall I say it is the duty of each church to discip ine her members when it is necessary? Church discipline when carried out in a spirit of love, is the life (so to speak) of the church, and means much to the growth of the church.

No one of us is perfect, so when we see our brother or sister in error, we should go to that brother or sister, not as though we are perfect and they imperfect, but knowing our imperfection and weakness in many ways, we should go to them and tell them how weak and unworthy we are and what a cross it is for us to come to them to bestow labor on them, feeling that they are more worthy than we, but for the sake of Jesus who bore our sins in His own body on the cross, and healed us by His stripes, they should turn away from wickedness, which is in my mind to repent, and if we succeed we have these words to comfort us, "Know ye not that you have saved a soul from death and hid, (not made public) a multitude of sin.

Dear brethren we shou'd strive to keep the unity of peace among ourselves, if we do this, then the dear ones that are on the outside of the sheepfold will have a greater desire to come in and travel with us, may God help us to show by our walk and conversation that we have been brought nigh unto Him by the blood of Jesus Christ.

We should be careful not to do anything that would cause or influence those who have a hope in God, and are on the outside of the church, to refrain from doing their duty.

And when trouble arises in the church and one or more has to be excluded, we should, as good soldiers of the cross, do nothing that would influence or strengthen them to continue to rebel against the church, we should be ready to receive them back into our fellowship and the church when we see that they have repented, but not before.

And may I say that when any member of any church continues to keep company with an excluded minister who go on preaching and refuse to lay his gift down, are no more good soldiers of the cross, but they are acting cowardly, and should be dealt with by the church of their membership.

Now a few words to our ministers. Since the majority of our troubles grow out of shifting ministers who travel from pillar to post all over two or three states, and stay out months at a time, I am persuaded to think that there is little if any good in such trips, if a minister is worth so little to their home people, that they can do without them two or three months at a time, in all probability you would not be worth much to those churches over in other states. But if you must take a long trip, then try the destitute churches one time and see if the Lord is in the matter.

This does not apply to ministers in sister associations who correspond in sister states. Brethren, our Moderator is well informed and should keep himself informed as to the order or disorder of traveling ministers and should keep the churches in his association posted as to any ministers conduct, and we, or the churches should stand by their moderator and other ministers of their association

when advised of the outlook for trouble on account of imported preachers.

Now may I say a few words about the hobby riders who cast a chill over the church as well as the dear ones for whom we have fellowship on the outside of the church, there is but few of this class and we hope that they will be fewer in the future, there is no food in hobby riding to the church, or to the loved ones outside the church who are sick on account of sin. I am glad that I can say of a truth, that our ministers are not hobby riders, and we ought to appreciate them, and not forget to administer to their needs, especially those who stand firm in doctrine and church discipline.

Now may the God of Abraham, Isaac, and Jacob, be with us and cause us to have a peaceful and lovely association, and may He protect and keep our loved ones from all harm, who we have left at home, to Him be all Honor Glory and Praise, Amen.

Salisbury, N. C. 100 Helig Ave., C. B. OWEN,

MINUTES TO SISTER ASSOCIATIONS

To White Oak—Henry Horne, Wilmington, N. C. 20
To Black Creek—Elder J. L. Hooks, Freemont, N. C. ...25
To Little River—Elder E. F. Pearce, Princeton, N. C. ..20
To Mill Branch—M. Meares, Tarboro, N. C. 15
To Kehukee—Elder S. Hassel, Williamston, N. C 35
To Contentnea—H. L. Brake, Rockey Mount, N. C 25
To Fishers River—El. F. P. Stone, Francisco, Rt. 1 N. C. 25
To Mayo—S. C. Dobyns, Claudeville, Va. 25
To Upper C. L.—J. W. Gilliam, Altamahaw, N. C. 20
To Lower C. L.—J. H. Gooch, Stem, N. C. 20
To Zion—H. F. Branscom, Fancy Gap, Va. 12
To Senter—Elder Ed. Davis, Whitetop, Va. 12
To Bear Creek—J. W. Jones, Peachland, Rt. 2, N. C. ... 28

MINUTES TO SISTER CHURCHES

To Flat Creek—Mrs. Boss Parker, Ritchfield, Rt. 2, N. C. 20
To Toms Creek—B. I. Harrison, Denton, N. C. 60
To Pine M. H.—W. P. Williams, Rt. 3, Linwood, N. C. ...75
To Brush Creek—H. W. Johnson, Bush Creek, N. C. 40
To Sandy Creek—Percy Jones, Liberty, N. C. 10
To Big Creek—J. N. Henderson, Eldorado, N. C. 6
To Gaines Grove—J. W. Gaines, Rt. 3, Sanford, N. C. ... 15
To Rock Hill—A. H. Trogdon, Rt. 3, Asheboro, N. C. ... 20
To Pierces Chapel—M. L. Wood, Fullers, N. C. 25
To White Oak Springs—T. R. Freeman, Steeds, N. C 40
To Salisbury—D. P. Broadway, Salisbury, N. C. 60
To Lexington—Mattie Godfrey, Lexington, N. C 17
To Cotton Creek—L. A. Wright, Star, N. C. 55
To Lamms Grove—R. L. Comer, Carthage, Rt. 2, N. C. .. 40
To Suggs Creek—T. W. Maness, Allreds, N. C 34

STATISTICAL TABLE FOR 1928

CHURCHES	NAMES OF MESSENGERS	Received by Experience	Received by Letter	Dismissed by Letter	Excluded	Restored	Deceased	Total Membership	Contribution
Flat Creek	Represented by contribution	--	--	--	--	--	--	8	$ 2 00
Tom's Creek	A. A. Snider, W. H. Workman, B. I. Harrison	--	--	--	1	--	--	18	25 00
Pine M. H.	R. F. Snider, H. A. Williams, W. P. Williams	--	--	--	--	1	1	52	10 00
Sandy Creek	Not represented	--	--	--	--	--	--	---	-------
Brush Creek	Adison Stutts, L. T. Hicks, W. R. Fox	--	--	--	--	--	1	21	10 50
Mt. Tabor	Not represented	--	--	--	--	--	--	- -	-------
Gaines Grove	D. T. Gaines, J. W. Gaines, J. D. Jones	--	--	--	--	--	--	9	2 30
Rock Hill	A. H. Trogdon, J. N. Trogdon, Joe Nance	--	--	--	--	--	--	17	3 10
Salisbury	Eld. D. P. Broadway, C. B. Owen, W. H. Helms	--	3	1	--	--	1	21	21 50
White Oak Springs	H T. Tucker. Matt Mabe, J. W. Bondurant	--	--	-	--	--	2	22	6 15
Pierce's Chapel	C. S. Swaney, T. L. Small, M. L. Wood	--	--	--	--	--	1	15	5 00
Lexington	Represented by letter and contribution	--	--	--	--	--	-	---	50
Cotton Creek	L. A. Wright, T. L. Maness, B. F. Cochran	--	2	--	--	--	--	24	18 00
Lamm's Grove	P. Bullock, J. A. Edwards, R. L. Mabe*	4	--	--	--	--	--	41	10 00
Suggs Creek	Enos Sykes, G. H. Cornelison, T. W. Maness	--	2	--	--	--	--	28	7 10
Big Creek	Lee Morgan	--	--	--	--	--	--	---	60
	Absentees marked thus* TOTALS	4	7	1	1	1	6	276	$121 75

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MINUTES

OF THE

One Hundred and Fourth Annual Session

OF THE

ABBOTTS CREEK UNION

Primitive Baptist Association

HELD WITH THE

COTTON CREEK CHURCH

Montgomery County, North Carolina,
Commencing on Saturday Before the
Fourth Sunday in August 1929

PROCEEDINGS OF THE

ABBOTTS CREEK ASSOCIATION

Saturday, August 24th, 1929

1. After praise and prayer by Elder M. B. Martin the introductory sermon was preached by Elder D. P. Broadway, from the text "Feed My sheep and feed My lambs." He was followed by Elder Samuel McMillan from no certain text.

2. After an intermission of one hour the messengers from the several churches met in the house. After praise and prayer by Elder S. J. Reich, Elders G. W. Hill, L. T. Tucker and E. C. Jones were sent to the stand to preach. The letters from the several churches were called for, read and their contents noted.

3. Resolved that we still refuse to seat or fellowship J. R. Wilson and all that follow or fellowship in any way.

4. The rules of decorum were not read.

5. Elder Samuel McMillan was chosen Moderator.

6. Invited visiting ministers and messengers to seats. The following were present and seated:

From Upper Country Line: Elders F. W. Keene, J. W. Gilliam, M. B. Martin and Brother W. H. Crutchfield.

From Lower Country Line: None.

From Black Creek: Elder H. F. Hutchens, Brethren J. B. Murray, H. E. Stricland and L. G. Stanley.

From Mayo: Elder L. T. Tucker and Brother C. E. Pyron.

From Mill Branch: Brethren J. H. Carter, F. C. Wright and G. C. Staldey.

From Contentnea, Brother J. S. James.

From Pig River: None.

From Zion: Elders J. D. Easter, L. H. Easter, H. W. Easter and J. F. Fulk and brother J. M. Easter.

From Kehukee: None.

From Bear Creek: Elders W. C. Edwards and B. L. Treece and brethren J. W. Jones, J. S. Edwards, J. D. Dry, Lester Williams, Lee Williams, J. C. Griffin, M. C. Howard and others.

Brother A. Keene Spitler from Bethel Church 11332 South St. Louis St., Chicago, Ill., was present and seated. He extended a cordial invitation to the brethren to visit their meetings when in Chicago. The church can be found by taking 111 and Sacramento Street car to the end of the line and then ask for Spitlers.

From Fishers River: Elders W. C. Brooks, J. W. Beasley and A. B. Key and Brother J. D. Key.

From Salem: Elders S. J. Reich and G. W. Hill and Brethren J. T. Greer, S. R. Beck and Bro. Payne.

From Little River: Elders E. F. Pearce, E. C. Jones and T. F. Adams and Brethren J. F. Adams and G. M. Stuart.

From White Oak: Elders R. W. Gurganus and Isaac Jones.

We received a file of minutes from Black Creek, Fishers River, Zion, Mayo, Contentnea, Smith River, Little River, White Oak, Salem, Staunton River, Bear Creek and Kehukee.

7. Called for circular letter which was handed in and referred to committee on arrangements.

8. Appointed Elder D. P. Broadway and Brethren L. A. Wright and B. I. Harrison with the Moderator and Clerk as committee on arrangements to report Monday morning.

9. Appointed brethren G. H. Cornelison and H. T. Tucker committee on finance.

10. Elected by committee on arrangements Elders R. W. Gurganus, E. F. Pearce, S. J. Reich, Isaac Jones, Walter Edwards, J. W. Gilliam, Ben Martin and H. S. Hutchens to preach Sunday, worship to begin at ten o'clock.

Elders F. W. Keene, Geo. R. Haithcock and J. F. Adams to preach Monday, services to be closed by the Moderator.

Elders Wm. Brooks and J. W. Beasley to preach Saturday night.

Elders L. T. Tucker, B. L. Treece and A. B. Key to preach Sunday night.

Adjourned to Monday morning nine o'clock. Dismissed at the stand.

Saturday evening preaching. Elder L. T. Tucker preached from the third chapter of Genesis. He was followed by Elder E. C. Jones who preached from no certain text. He was followed by Elder G. W. Hill who preached from Isaiah 45-5. He was followed by Elder B. L. Treece from no certain text.

Saturday night preaching. Elders Wm. Brooks, B. L. Treece and J. W. Beasley all preached but Clerk failed to get their texts.

FOURTH SUNDAY IN AUGUST, 1929

Elder R. W. Gurganus preached first from no certain text. He was followed by Elder E. F. Pearce who preached from no certain text. Elder S. J. Reich preached next from Isaiah 34-16. He was followed by Elder Isaac Jones from no certain text.

INTERMISSION OF ONE HOUR

Elder Walter Edwards continued the services but Clerk failed to get text. He was followed by Elder J. W. Gilliam from Solomon 1-1. He was followed from St. John 10-9. He was followed by Elder H. S. Hutchens, from Romans 4-9.

Sunday night preaching. Elder B. L. Treece preached from the text "My people shall be a willing people in the day of His power." He was followed by Elder L. T. Tucker who preached from the text "Who shall lay anything to God's elect." Elder A. B. Key preached next from the text "I am determined to know nothing among you except Jesus Christ and Him crucified."

MONDAY MORNING, AUGUST 26TH, 1929

12. The Association met according to arrangements. Praise and Prayer by Elder H. S. Williams.

13. Called on committee on arrangements to report. The report was received and committee retained.

14. Called messengers names and noted absentees.

15. Called on corresponding messengers to report. Some attended. Those who failed were excused.

16. Appointed corresponding messengers to sister Associations as follows: to Bear Creek, Elders Samuel McMillan and H. S. Williams and Brethren B. I. Harrison, R. F. Strange and Lee Snider.

To Upper Country Line: Elder Samuel McMillan and Brethren C. B. Owen, N. W. Maness and L. A. Wright.

To Lower Country Line: Brethren C. B. Owen and B. I. Harrison.

To Mayo: Elder H. S. Williams.

To Fishers River: Brethren John T. Jones, A. C. Key and H. W. Johnson.

To Mill Branch: Elders H. S. Williams and Samuel McMillan and Bro. J. T. Vanhoy.

To Salem: Elders H. S. Williams, D. P. Broadway and Brethren J. H. W. Wilson, B. I. Harrison, Lee Snider, Frank Owen and C. B. Owen.

To White Oak: Elders H. S. Williams and Samuel McMillan.

To Staunton River: Elder Samuel McMillan.

To Black Creek: Brother G. H. Cornelison.

To Kehukee: Minutes.

To Little River: Elder Samuel McMillan and Bro. G. H. Cornelison.

17. The circular letter was approved and ordered printed

with these minutes.

18. Appointed Bro. L. A. Wright to write the circular letter for our next year's minutes.

19. Called on committee on finance to report. They reported as follows:

Sent in from churches		$138.45
Contributed by brethren and friends		22.75
Bal. in treasury from last year		9.10
Allowed for printing minutes	$ 22.50	
Allowed for printing blanks	3.00	
Allowed Clerk for his services	15.00	
Gave the Moderator	10.00	
Gave the visiting Ministers	100.00	
Bal. in treasury	19.80	
Total	$170.30	170.30

20. The finance committee with the Moderator and Clerk and messengers of this church were appointed to distribute one hundred dollars among the visiting ministers.

21. Agreed that our next Association be held with the church at Tom's Creek, to commence on Saturday before the Fourth Sunday in August, 1930. Elder Samuel McMillan is to preach the introductory sermon. Elder H. S. Williams alternate. Worship to begin at eleven o'clock.

22. Appointed the Clerk to superintend the printing of 800 copies of these minutes, and $22.50 be allowed for same.

23. The Clerk was allowed $15.00 for his services.

24. Called on Presbyteries to report. Elder D. P. Broadway reported the meeting of Elders Samuel McMillan, H. S. Williams, L. T. Tucker, and D. P. Broadway and Deacons R. F. Strange, C. B. Owen, R. F. Snider, A. G. Yarboro, Branson Snider, Lee Snider, J. T. Vanhoy, B. I. Harrison, L. M. Henson and J. A. Williams, at Lexington on third Saturday night in November, 1928, for the purpose of assisting in receiving members to the church at Lexington.

Elder Broadway also reported of Elders A. C. Key, H. S. Reid and J. S. Fulk and Deacons H. W. Johnson, R. L. Comer, W. H. Crutchfield on third Sunday in June, 1928, at Gaines Grove for the purpose of ordaining Brother David T. Gaines to the office of deacon.

25. On motion the Moderator was allowed $10.00 for his

services.

26. The Association extends thanks to God for His blessings, and to the brethren and sisters and friends of this community for their hospitality and kindness during this meeting and to the friends and members of Suggs Creek and White Oak Springs churches.

27. After the minutes were read and approved the Association adjourned to time and place appointed.

Elder SAMUEL McMILLAN, Moderator.
T. R. FREEMAN, Clerk, Steeds, N. C.

MONDAY MORNING PREACHING

Elders L. T. Tucker and Geo. R. Haithcock preached but Clerk failed to get texts. Elder T. F. Adams preached last from the text "If the blind lead the blind they shall both fall in the ditch."

Services were closed by the Moderator.

CIRCULAR LETTER

To the ministers, messengers and members who may compose the 104th session of Abbotts Creek Primitive Baptist Association to convene with the church at Cotton Creek on Saturday before the 4th Sunday in August, 1929:

Having been appointed to write a circular letter, it is with a full knowledge of my weakness and ability to explain the mysteries of the Scriptures that I write.

Brethren, I must talk to you of what my experience teaches me, for that is all I know of spiritual things (if indeed I know anything spiritually). "The wisdom of the world is foolishness with God." Cain's offering was not acceptable to God because it was an earthly offering.

"Those who worship must worship in spirit and in truth". God gives the Spirit to worship and the poor sinner is stripped of every false idea when he worships God.

Every burden is removed and the sins that so easily beset us, and we run the race with patience, trusting in God, rejoicing, shedding the tears of joy. Oh! that these seasons would continue, but God knows best. He chastens all his children. The autumn winds must blow, the leaves and flowers fade, for this is a journey through the wilderness.

"All his children shall be taught of the Lord". Taught that Christ is their savior, the one and only salvation for Time and Eternity. There are no two salvations.

Jonah said "Salvation is of the Lord". Jonah spake these words after he had suffered many afflictions, and this is the way we learn the truths of spiritual matters. David prayed that God would restore to him the Joys of his salvation. David was a man after God's own heart, but he did not have

control of a salvation to release him from his troubles but was just as dependent on God to deliver as at His first deliverance. God delivers us from our troubles at His own good time, but we often wonder that we are thus cast about and sometimes become weary and nearly faint. But when we are permitted to see Him through the lattice, then we rejoice and believe we are on our journey to the Celestial City.

"Thy people shall be a willing people in the day of thy power." His power shows them their sinful ways, their helpless condition, their vile nature, their condemnation for sin. Then they become willing to say "God be merciful to me a sinner." Yes willing to plead with God for mercy; to part with worldly pleasures; to suffer afflictions with the people of God rather than to enjoy the pleasures of Sin for a Season.

Paul says when he would do good evil is present. He gave advice to the churches of Asia and instructed his son, Timothy, in the Gospel as to his conduct in the ministry, but denied that any of this wisdom came from his education at the feet of Gamaliel. We are living today in the most enlightened age of all time, from a literary standpoint, but in religious matters darkness covers the face of the earth. More fallacies and doctrines of men are taught than at any time in history. Christ is dishonored; his virgin birth denied. But the God who parted the Red Sea and delivered the children of Israel out of Egyptian bondage is still delivering and will deliver the last one of his elect. This is a part and parcel of the covenant that the Father made with the Son before this earth was fashioned.

At the final consummation of all things he will call his people from the North and from the South, from the East and from the West to the Land of Promise, to the Celestial City, the Home of the Elect.

"Oh! Happy day when saints shall meet
To part no more the thought is sweet."

The last promise to His people will be fulfilled when they enter the portals of Heaven and with a triumphant shout shall say "Oh! Death, Where is thy sting? Oh! Grave, Where is thy victory?" "Come in ye blessed of my Father. Inherit the kingdom prepared for you before the foundation of the world". Prepared by the atoning blood of Christ shed on Mt. Calvary. This is all the preparation that has ever been made to save poor sinners. This is the Highway and no ravenous beast can enter there, but the Redeemed of the Lord shall travel this way when they come to Zion with songs of everlasting Joy. We are told that those who travel this way obtain gladness and that sorrow and sighing shall flee away. Have we not all experienced this?

We are admonished not to neglect the assembling of ourselves together. I believe it is our duty to meet together, not only to hear preaching but to talk of His mercies, His loving kindness in the forgiveness of Sins and to speak of the Kingdom that is not of this world. This will strengthen us in our faith. "When thou art converted, strengthen thy brethren." When we

relate our experience we become witnesses to each other that we have received the same blessings in like manner; that we have traveled that Highway of Holiness, known only to the people of God, wherein is Peace and Everlasting Life. He tells us to walk in newness of life, show our faith by our works, be instant in season, out of season rebuke and reprove. These admonitions are to those who have been redeemed from sin and death.

Yours in hope,

Denton, N. C., Box 102 B. I. HARRISON.

MINUTES TO SISTER ASSOCIATIONS

To White Oak—Henry Horne, Wilmington, N. C. 20
To Black Creek—Elder J. L. Hooks, Freemont, N. C. 25
To Little River—Elder E. F. Pearce, Princeton, N. C. 20
To Mill Branch—M. Meares, Tarboro, N. C. 15
To Kehukee—Elder S. Hassel, Williamston, N. C. 35
To Contentnea—H. L. Brake, Rocky Mount, N. C. 25
To Fishers River—El. F. P. Stone, Francisco, Rt. 1, N. C. 25
To Mayo—S. C. Dobyns, Claudeville, Va. 25
To Upper C. L.—J. W. Gilliam, Altamahaw, N. C. 20
To Lower C. L.—J. H. Gooch, Stem, N. C. 20
To Zion—H. F. Branscom, Fancy Gap, Va. 12
To Bear Creek—J. W. Jones, Peachland, Rt. 2, N. C. 28

MINUTES TO SISTER CHURCHES

To Flat Creek—Mrs. Boss Parker, Ritchfield, Rt. 2, N. C. 20
To Toms Creek—B. I. Harrison, Denton, N. C. 60
To Pine M. H.—W. P. Williams, Rt. 3, Linwood, N. C. 75
To Brush Creek—H. W. Johnson, Bush Creek, N. C. 40
To Sandy Creek—Percy Jones, Liberty, N. C. 10
To Big Creek—J. N. Henderson, Eldorado, N. C. 6
To Gaines Grove—J. W. Gaines, Rt. 3, Sanford, N. C. 15
To Rock Hill—A. H. Trogdon, Rt. 3, Asheboro, N. C. 20
To Pierces Chapel—M. L. Wood, Fullers, N. C. 25
To White Oak Springs—T. R. Freeman, Steeds, N. C. 40
To Salisbury—D. P. Broadway, Salisbury, N. C. 60
To Lexington—Mattie Godfrey, Lexington, N. C. 17
To Cotton Creek—L. A. Wright, Star, N. C. 55
To Lamms Grove—R. L. Comer, Carthage, Rt. 2, N. C. 40
To Suggs Creek—T. W. Maness, Allreds, N. C. 34

STATISTICAL TABLE FOR 1928

CHURCHES	NAMES OF MESSENGERS	Received by Experience	Received by Letter	Dismissed by Letter	Excluded	Restored	Deceased	Total Membership	Contribution
Flat Creek	Represented by contribution	..	..	..	..	..	..	...	3 25
Tom's Creek	Lee Snider, J. R. Garner, B. I. Harrison	..	..	1	1	..	..	16	27 00
Pine M. H.	J. A. Snider, P. H. Young, J. H. W. Wilson	2	..	2	..	..	..	51	7 00
Sandy Creek		..	..	..	..	..	..	...	2 00
Brush Creek	H. W. Johnson, H. G. Johnson, Addison Stutts	4	..	..	..	..	..	25	10 00
Mt. Tabor	Not represented	..	..	..	..	..	..	...	.....
Gaines Grove	J. W. Gaines, D. T. Gaines*, John D. Jones	2	..	..	..	..	..	11	5 00
Rock Hill	A. H. Trogdon*, Joe Nance*, J. O. Trogdon	..	..	..	..	..	..	16	2 20
Salisbury	C. B. Owen, R. F. Strange, Eld. D. P. Broadway	1	3	..	..	..	2	23	17 00
Pierce's Chapel	M. L. Wood, E. E. Sumey, T. E. Small	..	..	..	..	..	..	14	7 25
White Oak Springs	J. W. Bondurant, Matt Mabe, H. T. Tucker	..	..	..	..	..	..	22	11 00
Lexington	A. G. Gourley	..	8	..	..	..	..	8	3 25
Cotton Creek	L. A. Wright, T. E. Maness, J. T. Vanhoy	..	..	..	..	..	1	23	25 50
Lamm's Grove	R. E. Lamm, R. D. Comer, Eld. A. C. Key	6	..	..	..	..	2	45	10 00
Suggs Creek	T. W. Maness, Enos Sykes, G. H. Cornelison	3	..	..	..	..	..	31	7 00
Big Creek	Represented by contribution	..	..	..	..	..	1	2	1 00
	Absentees marked thus* TOTALS	18	11	3	1	..	6	287	$138 45

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MINUTES

OF THE

One Hundred and Fifth Annual Session

OF THE

Abbotts Creek Union

Primitive Baptist Association

HELD WITH THE

TOM'S CREEK CHURCH

Davidson County, North Carolina

Commencing on Saturday Before the Fourth

Sunday in August, 1930

LAMBERT PRINTING COMPANY, ASHEBORO, N. C.

PROCEEDINGS OF THE

ABBOTTS CREEK ASSOCIATION

Saturday, August 23rd. 1930

1st. After praise and prayer by Elder W. P. Edwards the introductory sermon was preached by Elder H. S. Williams from 1st. Corinthians 1st. chapter, 30 and 31st verses. Elder D. P. Broadway continued the services from no certain text.

2nd. After an intermission of one hour the messengers from the several churches met in the house. On account of the death of our Moderator Bro. L. A. Wright was appointed temporary Moderator.

After praise and prayer by Elder O. J. Denny the following Elders were sent to the stand to preach: M. L. Williard, B. V. Jesse and J. S. Corbett.

The letters from the several churches were called for, read and their contents noted.

3rd. Resolved that we still refuse to seat or fellowship J. R. Wilson and all that follow or fellowship in any way.

4th. The rules of decorum were read.

5th. Elder H. S. Williams was elected Moderator. He appointed Elder D. P. Broadway his assistant.

6th. Invited the visiting ministers and messengers to seats. The following were present and seated:

From Upper Country Line: Elders O. J. Denny, M. B. Martin, J. W. Gilliam and B. F. McKinney and Brother T. W. Rice.

From Lower Country Line: Brethren Arthur Adams, A. P. Clayton and F. D. Long.

From Black Creek: Brethren J. B. Murray, R. F. Strictland and J. H. Gates.

From Mayo: Elders J. W. Tuttle and W. J. Mabe.

From Mill Branch: Brethren Chas. Ward, M. S. Paul and J. H. Carter.

From Contentnea: Elder J. S. Corbett, visitor.

From Zion: None.

From Pig River: Elders B. V. Jesse and J. P. Helms

From Kehukee: None.

From Bear Creek: Elders W. C. Edwards and J. A. Eudy and Brethren J. W. Jones, J. J. Hill, M. T. Howard and Mrs. J. C. Griffin and the visitors are D. C. Page, J. L. Williams and others.

From Fishers River: Elder W. H. Atkins and Brother W. L. Wood.

From Salem: Elders S. J. Reich, G. W. Hill, M. L. Williard and D. A. O'Brient and brother W. L. Teague

From Little River: Brother J. F. Adams messenger and Elders E. F. Pearce and E. C. Jones visitors.

From White Oak: Elder R. W. Gurganus Messenger and Elder W. W. Roberts and Brethren E. S. Buck and I. S. Garner, visitors.

Indian Creek: Elder S. J. Priddy and Brother Charlie Carrot.

We received a file of minutes from Kehukee, Zion. Staunton River, Country Line and Bear Creek.

7th. Called for circular letter which was handed in and referred to committee on arrangements.

8th. Appointed Brethren B. I. Harrison, G. H. Cornelison and H. T. Tucker with the Moderator and Clerk as committee on arrangements to report Monday Morning.

9th. Appointed Brethren Enos Sykes and J. O. Trogdon committee on finance.

10th. Appointed Brethren L. A. Wright, B. I. Harrison and C. B. Owen as committee to arrange the peaching for the remainder of this Association. They appointed Elders M. B. Martin, O. J. Denny, S. J. Reich and B. F. Mckinney to preach sunday morning. Elders J. P. Helms, W. C. Edwards, E. F. Pearce, J. W. Tuttle, D. A. O'Brient and G. W. Hill were elected to preach Sunday afternoon. Elders W. H. Atkinson and J. W. Mabe to preach Saturday night. Elders R. W. Gurganus and W. W. Roberts to preach Sunday night. Adjourned to Monday Morning nine O'clock. The association was dismissed in the house by singing hymn No. 596 "I would not live always," in memory of our former Moderator,, Elder Samuel McMillan, deceased.

Saturday evening preaching:

Elder B. V. Jesse preached first from Psalms 145-1. He was followed by Elders M. L. Williard and J. S. Corbett but Clerk failed to get texts.

Saturday night preaching:

Elders W. J. Mabe and W. H. Atkins preached but neither took a text.

FOURTH SUNDAY IN AUGUST, 1930

Elder M. B. Martin preached from Genesis 13-13. He was followed by Elder O. J. Denny from John 4-14. Elder S. J. Reich preached next from Timothy 2-18 and 19. Elder B. F. McKinney

preached next but Clerk failed to get text.

INTERMISSION OF ONE HOUR

Elder J. P. Helms continued the services St. John 5-24 to 28. He was followed by Elder W. C. Edwards from Job. 16-22. He was followed by Elder E. F. Pearce from St. Luke 14-25. Elder J. W. Tuttle preached next but Clerk failed to get text. Elder D. A. O'Brient preached next from no certain text. Elder G. W. Hill closed the services but did not take a text.

Sunday Night Preaching.

Elders R. W. Gurganus and W. W. Roberts preached Sunday night but Clerk failed to get their texts.

MONDAY MORNING, AUGUST 25, 1930

The Association met according to arrangements. Praise and prayer by Elder D. P. Broadway.

13th. Called on Committee on arrangements to report.. The report was received and Committee discharged.

14th. Called Messengers names and noted absentees.

15th. Called on corresponding messengers to report. Some attended. Those who failed were excused.

16th. Appointed corresponding messengers to sister Associations as follows:

To Bear Creek: Elder H. S. Williams and Brethren L. A. Wright, Lee Snider, R. D. Snider J. B. Hulin and C. B. Owen.

To Upper Country Line: Elder H. S. Williams and Brethren L. A.Wright, C. B. Owen, Jas. Williams, G. H. Cornelison and T. H. Williams.

Lower Country Line: Elders D. P. Broadway and H. S. Williams and Brethren B. I. Harrison and Lee Snider.

To Mayo: Elder H. S. Williams and Brother C. W. Anthony.

To Fishers River: Brethren J. B. Hulin, H. W. Johnson, H. L. Miller and T. H. Williams.

To Mill Branch: Elders H. S. Williams and D. P. Broadway and Brethren B. I. Harrison and Lee Snider.

To Salem: Elders H. S. Williams and D. P. Broadway and Brethren B. I. Harrison, Lee Snider, W. F. Owen, J. W. Bondurant, Enos Sykes and T. H. Williams

To White Oak: Elder D. P. Broadway and Brethren H. L. Miler and L. A. Wright.

To Staunton River: Minutes.

To Black Creek: Minutes.

To Contentnea: Minutes.

To Kehukee: Minutes.

To Little River: Elders H. S. Williams and D. P. Broadway and Brethren L. A. Wright, G. H. Cornelison, J. W. Bondurant.

17th. The circular letter was approved and ordered printed with these minutes.

18th. Appointed Brother Frank Owen to write the circular letter for our next year's minutes.

A committee was appointed to draft a memorial to our late Moderator, Elder Samuel McMillon, deceased, same to be printed in our Association minutes.

The association stood one minute with bowed heads in silence in memory of our former Moderator, Elder Samuel McMillon.

19th. Called on committee on finance to report. They reported as follows:

Sent in from Churches	$144.65	
Contributed by brethren and friends	14.85	
Balance in treasury from last year	19.80	
Allowed for printing minutes		$25.00
Allowed Clerk for his services		15.00
Gave the Moderator		10.00
Gave the visiting ministers		107.00
Balance in Treasury		22.30
Total	$179.30	$179.30

20th. The finance committee with the Moderator and Clerk were appointed to distribute $107.00 among visiting ministers.

21st. Agreed that our next association be held with the Church at Sandy Creek, to commence on Saturday before the 4th Sunday in August, 1931. Elder D. P. Broadway is to preach the introductory sermon. Elder H. S. Williams alternate.

22nd. Appointed the Clerk to superintend the printing of 800 copies of these minutes and $25.00 be allowed for same.

23rd. The Clerk was allowed $15.00 for his services.

24th. Called on Presbyteries to report.

The arm from Brush Creek which was extended to Sandy Creek met on Saturday before the fourth Sunday in September 1929, together with the following brethren: Elders S. H. Reid of Walnut Cove, Wiley Jones of Burlington and H. S. Williams of Spencer and deacons Lee Snider of Tom's Creek, H. W. Johnson of Brush Creek and A. H. Trogdon of Rock Hill. After being duly organized into a resbytery by electing Elder S. H. Reid Moderator and brother Enos Sykes Clerk, the following brethren and sisters

presented their letters: H. L. Miller, Bro. James and wife, Brother Williams and wife and Sister Fox. Their letters were read and received by the Presbytery after which the right hand of fellowship was extended to them. After reading the articles of faith H. S. Williams was authoried by the Presbytery to deliver a charge to the brethren and sisters which bore the above named letters. The Presbytery then deemed this body orthodox and sound in faith and practice and capacitated to keep house for the Lord. We are now under the pastoral care of Elder S. H. Reid at Sandy Creek and desire to become a member of Abbotts Creek Association and the church authorized the delegates to bear this letter as a petitionary letter to your Association which is to be held at Tom's Creek.

This done by the order of the church.

Elder S. H. Reid, Moderator
J. S. James, Clerk

This 26th. day of July 1930.

This church was received into the Association and the right hand of fellowship extended.

On Saturday night before the 3rd. Sunday in May 1929 a Presbytery consisting of Elders H. S. Williams and D. P. Broadway and deacons C. B. Owen, R. F. Strange, Albert Yarboro, J. H. Hulin, B. I. Harrison and Bro Robert of Lexington ordained Brother Denny Snider to the office of deacon. This was done at the church at Lexington.

On Saturday before the 4th Sunday in October, 1929, at Sandy Creek, a presbytery consisting of Elders H. S. Williams, W. C. Jones and S. H.Reid and deacons W. H. Crutchfield, H. W. Johnson, and Lee Snider ordained Brother H. L. Miller to the office of deacon.

25th. On motion the Moderator was allowed $10.00 for his services.

26th. The Association extends thanks to God for His blessings and to the brethren and sisters and friends of this community for their hospitality and kindness during this meeting.

27th. After the minutes were read and approved the Association adjourned to time and place appointed.

Elder H. S. Williams, Moderator

T. R. Freeman, Clerk, Steeds, N. C.

CIRCULAR LETTER

To the ministers and Messengers who may compose the one hundred and fifth session of the Abbotts Creek Primitive Baptist Association to be held with the church at Tom's Creeks, beginning on Saturday before the fourth Sunday in August 1930.

It has now been more than eleven months since I was appointed to this sacred task. The sense of my unworthiness has been the cause of this delay, but I hope to know nothing but to be submissive to the wishes of my brethren.

I feel now to be poor and weak and blind and deaf and dumb. Poor, because I have nothing in my hand to bring, weak because I have no strength of my own; blind, I cannot see except the Lord open my eyes, deaf, I cannot hear except the Lord unstops my ears and gives me understanding.

I have often wondered what the brethren saw in me that caused them to appoint me to this sacred task.

Many scriptures have come to my mind and passed almost as quickly as they came, but this morning the 28th, 29th and 30th. verses of the eleventh chapter of St. Matthew seems to arrest my attention. "Come unto me all ye that labor and are heavy laden, and I will give you rest.

Now somebody is commanded to come. Who is it? It is all of somebody, it is all who are weary, tired, heavy laden, yes, heavily loaded. The promise is, "I will give you rest." This is the language of Jesus.

What else besides come? "Take my yoke upon you and learn of me". I very well understand what the yoke in a natural sense means. When I was a boy I delighted in yoking a young ox with the old gentle and well established, "Jake." If the young ox wished to leave the road he was held in place by the older one.

To my mind, the yoke in a spiritual sense means, to join the church, take on baptism, then you are yoked up with the older and more established brethren whose presence will constrain you to walk in the paths of righteousness and the ways of truth.

The most beautiful thing about this text is the "Learn of Me". What are you to learn of Jesus? What does he say about it. He says, "For I am meek and lowly in heart." Oh what peace and fellowship the church would have if all its members were meek and lowly in heart. There would be no disputes, nor contentions, no wranglings. All would be peace and sweet communion.

Now there is a promise set forth in this text. What is it? "Ye shall find rest unto your souls."

Oh, what a precious promise! What is more enjoyable than rest? and especially, rest to the soul. I have been tired in body and then, how pleasant it was to lie down on a good bed and rest, but that bed has no rest for the troubled soul. Only Jesus can give that rest and how unspeakable is the joy when the meek and lowly Jesus removes the troubles from the weary heart and speaks peace unto the soul.

I must pass on to the part of the text. "For my yoke is easy and my burden is light." What are some of the burdens? The pastor is to be cared for. We should see to it that he is not burdened with attending the church without a just consideration from each member whom the Lord has blessed with plenty. Certainly this burden is light. Then there is the discipline of the church which is just as important as the doctrine.

If I unknowingly affiliate with disorder I should go to my brethren and tell it to them. Truly this burden is light. and the beauty about it is, when

I settle with my home church, I have settled with all the churches. The church is the highest tribunal on earth. We have our inferior courts. You can appeal from them to our supreme courts, but there is no appeal from the decision of the church. Then truly, truly the yoke is easy and the burden is light.

Dear brethren, pardon me for this statement, and remember me when in the spirit of prayer.

Yours in hope,

Star, N. C. L. A. WRIGHT

RESOLUTIONS OF RESPECT

Whereas God in His infinite wisdom, love and mercy has visited us and has claimed by death our beloved Brother, Elder Samuel McMillon, on the eleventh day of April A. D. 1930.

And whereas we keenly feel that in his death the Church at Salisbury has lost a highly esteemed Brother, and a precious gift as a minister of the Gospel of Jesus Christ; and an humble defender of the doctrine and true principles of the Church. Also the several Churches which compose the Abbotts Creek Association have lost an able, faithful, humble servant, moderator advisor, one who stood faithfully on the walls of Zion, always giving warnings and advice when necessary for the peace and welfare of the Churches and the great cause he loved so well.

Elder McMillon delighted in serving his Master, going far and near to declare that doctrine that is sweeter than life and stronger than death. His last visit to Salisbury Church was on the fifth Sunday in March A. D. 1930, and on this last visit he was blessed to preach the Gospel in the power and demonstration of the Holy Spirit of God to the satisfaction of the faithful in Christ.

We feel that the memory of this servant of God will live long in the hearts and minds of the Lord's people who knew him.

And whereas Elder McMillon came to us by letter in the year of 1913, and has served us continually as pastor half time since he was chosen in 1916.

And whereas his wife has lost a faithful, loving husband, and his children a loving father. We hope they will remembers his good advice and admonition.

Therefore be it resolved:

1st—That we bow in humble submission to the will of God who kept our precious Brother in life, and did not forsake him in death.

2nd—That we humbly beg the Lord to keep us and enable us to fight the good fight of faith as our precious Brother did, and finally land us safely on the sunny banks of sweet deliverance with him where troubles, trials, conflicts, sickness, sorrows and death will have no more power over us.

3rd—That a copy of these resolutions be sent to the bereaved family and one to Zion's Landmark for publication and have same recorded in our church book.

Done by order of the Church while in conference on Saturday before the first Sunday in May, 1930.

Elder D. P. BROADWAY, Moderator

C. B. OWEN, Clerk.

IN MEMORY OF ELDER SAMUEL McMILLON

It is with a feeling of profound sorrow that we record the death, since our last session of the Abbotts Creek Association, of Elder Samuel McMillon, our beloved Moderator. Elder McMillon was born the 18th day of April, 1870, and joined the Primitive Baptist Church at the age of 17, and began to preach soon thereafter, and departed this life April 11, 1930. He first visited this country about twenty years ago, and about two years later moved to High Point, N. C., putting his letter in the Salisbury Primitive Baptist Church. Elder McMillon was an able gifted minister, commanding the attention of his audience when he spoke, and preached in such language as not to be refuted. He was a bold defender of the doctrine and faith, and fearless in the defense of all that opposed the true principles of the Church. The doctrine he preached was in accord with that upon which the Church was founded, and in his life and preaching there was no compromise with any new theories or beliefs. Untiring in his labor for his family, his brethren and churches of this association. His life was spent in the service of his Master, and his example worthy of our careful emulation. We desire that the God he served may give us a spirit of thankfulness for directing this servant of His Own choosing to this part of His vineyard, which was so profitable to this association. For many years he was the faithful Moderator of this, the Abbotts Creek Association, where his passing out of this life caused a vacancy that cannot be filled, except the God of all mercies that raised and qualified our dear Brother McMillon, will rise and qualify another to take his place. We know that God will not leave Himself without a witness. We believe that Elder McMilon has entered into that rest that remains to the people of God, and we sorrow because we will never again see the face of him who was so untiring in looking after the good and welfare of our association. May God keep us, and cause us to stand faithful for the doctrine, practice and discipline in the same spirit of love and forbearance as our beloved, Elder McMillon, was blessed to do.

We feel keenly the loss that has come to us, in him being removed from us.

We therefore, the Abbotts Creek Association, now in session do Resolve:

1st. That we desire a spirit of reconciliation to Him Who gives and takes away.

2nd. That we extend our sympathy to the family in their sad loss, and to the bereaved church of his membership, also those that he served.

3rd. That a copy of this memorial be spread upon our minutes, and a copy be sent to the sorrowing family.

4th. Unanimously adopted by the Abbotts Creek Association, while in the 105th session, held with the church at Tom's Creek, Denton, N. C., August the 23, 24 and 25, 1930, and signed by the following authorized committee:

ELDER D. P. BROADWAY.

DEACON B. I. HARRISON.

DEACON C. B.OWEN.

MINUTES TO SISTER ASSOCIATIONS

To White Oak—Henry Horne, Wilmington, N. C. 20
To Black Creek—Elder J. L. Hooks, Freemont, N. C. 25
To Little River—Elder E. F. Pearce, Princeton, N. C. 20
To Mill Branch—M. Meares, Tarboro, N. C. 15
To Kehukee—Elder S. Hassell, Williamston, N. C. 35
To Contentnea—H. L. Brake, Rocky Mount, N. C. 25
To Fishers River—Elder F. P. Stone, Francisco, Rt. 1, N. C. ... 25
To Mayo—S. C. Dobyns, Claudeville, Va. 25
To Upper C. L.—J. W. Gilliam, Altamahaw, N. C. 20
To Lower C. L.—J. H. Gooch, Stem, N. C. 20
To Zion—H. F. Branscom, Fancy Gap, Va. 12
To Bear Creek—J. W. Jones, Peachland, Rt. 2, N. C. 28

MINUTES TO SISTER CHURCHES

To Flat Creek—Mrs. Boss Parker, Richfield, Rt. 2, N. C. 20
To Toms Creek—B. I. Harrison, Denton, N. C. 60
To Pine M. H.—W. P. Williams, Rt. 1, Linwood, N. C. 75
To Brush Creek—H. W. Johnson, Bush Creek, N. C. 40
To Sandy Creek—T. H. Williams, Liberty, Rt. 1, N. C. 10
To Big Creek—J. N. Henderson, Eldorado, N. C. 6
To Gaines Grove—O. R. Hilliard, Goldston, Rt. 1, N. C. 15
To Rock Hill—A. H. Trogdon, Asheboro, Rt. 3, N. C. 20
To Pierce's Chapel—M. L. Wood, Fullers, N. C. 25
To White Oak Springs—T. R. Freeman, Steeds, N. C. 40
To Salisbury—C. B. Owen, Salisbury, N. C. 60
To Lexington—Mattie Godfrey, Lexington, N. C. 17
To Cotton Creek—L. A. Wright, Star, N. C. 55
To Lamm's Grove—R. L. Comer, Carthage, Rt. 2, N. C. 40
To Suggs Creek—T. W. Maness, Allreds, N. C. 34

STATISTICAL TABLE FOR 1930

CHURCHES	NAMES OF MESSENGERS	Received by Experience	Received by Letter	Dismissed by Letter	Excluded	Restored	Deceased	Total Membership	Contribution
Flat Creek	Jacob Morgan, C. W. Safley.		1				1	8	2.35
Tom's Creek	W. H. Workman, Lee Snider, B. I. Harrison.	2					2	16	37.75
Pine M. H.	R. F. Snider, J. B. Hulin, H. E. Walser							51	10.75
Sandy Creek	H. L. Miler, Samuel James, T. H. Williams.		2					8	5.25
Brush Creek	H. W. Johnson, W. R. Fox, C. W. Anthony			3				22	10.00
Mt. Tabor	Not Represented								
Gaines Grove	D. T. Gaines*, O. R. Hilliard, C. S. Gaines	5						15	5.00
Rock Hill	A. H. Trogdon, Jesse Trogdon, J. N. Trogdon			2				12	4.85
Salisbury	W. F. Owen, R. F. Strange, C. B. Owen							22	15.00
Pierce's Chapel	M. L. Wood, T. L. Small, E. L. Summey							15	5.00
White Oak Springs	H. T. Tucker, J. W. Bondurant, Everette Mabe	2					1	23	7.20
Lexington	R. D. Snyder, A. G. Goley	2						11	2.50
Cotton Creek	L. A. Wright, J. T. Vanhoy, B. F. Cochran							23	20.00
Lamms Grove	R. L. Comer*, R. E. Lamm, R. L. Mabe	2						47	10.00
Suggs Creek	G. H. Cornelison, Enos Sykes, T. W. Maness*	4				1		32	9.00
Big Creek	Not Represented								
	Absentees marked thus * TOTALS	17	3	5		1	4	305	$144.65

MINUTES

OF THE

One Hundred and Sixth Annual Session

OF THE

ABBOTTS CREEK UNION

Primitive Baptist Association

HELD WITH THE

SANDY CREEK CHURCH

Randolph County, North Carolina

Commencing on Saturday Before the Fourth

Sunday in August, 1931

The Courier Print, Asheboro, N. C.

PROCEEDINGS OF THE

ABBOTTS CREEK ASSOCIATION

1. After praise and prayer Elder D. P. Broadway preached the introductory sermon from Matthew 16: 14, 15 and 16.

2. After an intermission of one hour the messengers from the several churches met in the house and after praise and prayer by Elder Ben Martin the letters from the several churches were called for, read and their contents noted.

3. The rules of decorum were not read but were ordered printed in our minutes, also the articles of faith.

4. Elder H. S. Williams was chosen Moderator.

5. Invited visiting ministers and messengers to seats. The following were present and seated:

From Upper Country Line: Elders Ben Martin and F. W. Keene.

From Lower Country Line: Sister Adams and Brother J. D. Dupree, visitor.

From Black Creek: Brethern J. W. Boswell, J. B. Murray and others.

From Mill Branch: None.

From Fishers River: Brethren J. D. Key and W. L. Wood.

From Salem: Brother Hall and brother T. J. Greer.

From Little River: Elder E. F. Pearce and brethern J. F. Adams, and C. O. Langley.

From White Oak: Brother R. D. Brown.

From Mayo: Elder W. B. Stadler, visitor.

From Contentnea: Brethren L. C. Joyner and J. E. Mills.

From Pig River: Brother H. M. Lawrence, visitor.

From Zion: None.

From Kehukee: None.

From Bear Creek: Elders Broom and Euda and Brethren F. L. Helms, R. C. Perkins, Arthur Helms and others.

From Indian Creek: None.

We received a file of minutes from Kehukee, Zion, Staunton River, Upper Country Line, Bear Creek, Salem, Mayo, Little River, Contentnea, White Oak, Lower Country Line and Roaring River.

7. Called for the circular letter which was handed in and referred to committee on arrangements.

8. Appointed the messengers of Sandy Creek church with the Moderator and Clerk as Committee on arrangements to report

Monday morning.

9. Appointed brethern G. H. Cornelison and Harris Trogdon committee on finance.

Appointed brethern P. H. Young, Enos Sykes and T. W. Maness committee to arrange the preaching for the remainder of this association.

They appointed Elders Ben Martin, C. M. Adams, D. P. Broadway and A. F. Nance to preach Sunday morning.

Elders E. F. Pearce and H. F. Hutchens to preach Sunday afternoon, and Elder E. F. Pearce to preach Saturday night. Elders H. S. Williams and B. F. McKinney to preach Sunday night.

Adjourned to Monday morning nine o'clock. The association was dismissed in the church.

SATURDAY EVENING PREACHING

Elder L. T. Tucker, text, Isaiah 40:1.
Elder W. B. Stadler, text, Titus 2:11 - 12.
Saturday night preaching:
Elder E. F. Pearce. Clerk failed to get text.

FOURTH SUNDAY IN AUGUST 1931.

Elder Ben Martin. Text David 19:1-2.
Elder C. M. Adams. Text John 6:63-68.
Elder D. P. Broadway. Text: The hour is coming and now is when the dead shall hear the voice of the son of God, etc.
Elder A. F. Nance. No certain text.

INTERMISSION OF ONE HOUR

Elder E. F. Pearce. Text Hebrew 2:18-23.
Elder H. F. Hutchens. Text 1st Samuel 26:9-10.
Sunday Night Preaching:
Elder H. S. Williams. Clerk failed to get text.
Elder B. F. McKinney. Clerk failed to get text.

MONDAY MORNING, AUGUST 24, 1931.

The Association met according to arrangements. Praise and prayer by Elder G. W. Hill.

13. Called on committee on arrangements to report. The report was received and the committee discharged.

14. Called messengers names and noted absentees.

15. Called on corresponding messengers to report. Some attended. Those who failed were excused.

16. Appointed corresponding messengers to sister associations as follows:

To Bear Creek: Elders A. F. Nance, D. P. Broadway and H.

S Williams and brethern O. R. Hilliard, J. H. W. Wilson, Geo. Harris and C. O. Lanier.

To Indian Creek: Minutes.

To Roaring River: Minutes.

To Upper Country Line: Brethern C. B. Owen, O. R. Hilliard, C. S. Gaines, and Lee Snider.

To Lower Country Line: Elders H. S. Williams and A. F. Nance and brethern O. R. Hilliard, C. S. Gains, Lee Snider and C. B. Owen.

To Mayo: Brethern W. E. Mabe and T. H. Williams.

To Fishers River: Brother T. H. Williams.

To Mill Branch: Elder H. S. Williams and A. F. Nance and brother Lee Snider.

To Salem: Elders A. F. Nance and H. S. Williams and brethren L. A. Wright, J. W. Bondurant, J. S. James, Frank Owen, A. H. Trogdon, and C. S. Gaines.

To Zion: Minutes .

To Pig River: Elder H. S. Williams and brother C. B. Owen.

To White Oak: Elders D. P. Broadway, H. S. Williams and A. F. Nance and brethern L. A. Wright and Lee Snider.

To Staunton River: Minutes.

To Black Creek: Elders D. P. Broadway and A. F. Nance.

To Contentnea: Minutes.

To Kehukee: Minutes.

To Little River: Elder H. S. Williams and brethren G. H. Cornelison, L. A. Wright, O. R. Hilliard and C. S. Gaines.

17. The circular letter was approved and ordered printed with these minutes.

18. Appointed Brother Walter Wilson to write the circular letter for our next year's minutes.

19. Called on committee on finance to report. They reported as follows:

Sent in from churches	$91.25	
Balance in treasury from last year,	22.30	
Allowed for printing minutes		$25.00
Allowed Clerk for his services		15.00
Gave the Moderator		10.00
Gave the visiting Ministers		55.00
Balance in Treasury		8.55
TOTAL	$113.55	$113.55

20. The finance committee with the Moderator and Clerk were appointed to distribute $55.00 among the visiting ministers.

21. Agreed that our next association be held with the church at White Oak Springs, Montgomery County, N. C., to commence on Saturday before the fourth Sunday in August 1932. Elder H. S. Williams to preach the introductory sermon. Elder D. P. Broadway is alternate.

21. Appointed the Clerk to superintend the printing of 800 copies of these minutes, and $25.00 be allowed for same.

22. The Clerk was allowed $15.00 for his services.

23. Called on presbyteries to report.

A presbytery consisting of Elders J. A. Eudy, Oscar Broom, A. C. Key and H. S. Williams with deacons J. W. Jones, Henry Tucker, M. T. Howard, H. W. Johnson, H. L. Miller, R. D. Snider, Lee Snider, C. C. Hall, A. H. Trogdon, T. W. Maness and B. I. Harrison at Suggs Creek on May 9, 1931, ordained Brother A. F. Nance to the work of the gospel ministry and brother W. N. Lanier was ordained to the office of deacon. Elder H. S. Williams was Moderator and Deacon T. W. Maness was Clerk.

A presbytery consisting of Elder D. P. Broadway and Deacons L. A. Wright, J. T. Vanhoy, C. B. Owen and R. F. Strange at White Oak Springs ordained Brother J. W. Bondurant to the office of deacons, June 21, 1931. Deacon L. A. Wright was Moderator and Deacon C. B. Owen was Clerk.

24. On motion the Moderator was allowed $10.00 for his services.

25. The Association extends thanks to God for his blessings and to the brethern and sisters and friends of this community for their hospitality and kindness during this meeting and especially to Mr. Williams and his daughter for the use of their meeting house and their unusual kindness and hospitality.

26. After the minutes were read and approved the Association adjourned to time and place appointed.

ELDER H. S. WILLIAMS, Moderator.
T. R. FREEMAN, Clerk, Steeds, N. C.

CONSTITUTION OF THE ABBOTTS CREEK UNION PRIMITIVE BAPTIST ASSOCIATION

1. We believe in one only true and living God, the Father, the word and the Holy Ghost.

2. We believe that the Scriptures of the old and new Testaments are the word of God, and the only rule of faith and practice.

3. We believe in the doctrine of original sin.

4. We believe in man's impotency to recover himself from the fallen state he is in by his own free will and ability.

5. We believe in the doctrine of Election that God chose His people in Christ before the foundation of the earth.

6. We believe that God's elect who are sinners of Adam's fallen family, are in His good time effectually called and justified in the sight of God by the imputed righteousness of Jesus Christ, received by faith alone which faith is productive of good works.

7. We believe that the Saints shall persevere in grace and never finally fall away.

8. We believe baptism by emersion according to the scriptures, and the Lord's supper are both ordinances of Jesus Christ, and belong to the believers only.

9. We believe in the resurrection of the dead both of the just and the unjust and in the final judgment.

10. We believe that no minister has a right to the administration of the ordinances but such as are regularly baptized and come under the imposition of hands of the presbytery.

11. We also believe that an association has no right to assume any authority over churches, but only to sit as an advising counsil, and shall not impose any measures on churches without their knowledge and consent.

RULES OF DECORUM

1. The Association shall be opened by singing and prayer by the Moderator or some person by him chosen, letters to be called for and the Association organized.

2. A Moderator shall be chosen by the members of the Association at each meeting, whose duty it shall be to keep good order, explain and put questions, administer reproof and announce decisions.

3. Call for corresponding letters or ministers. Invite the messengers to seats, who shall be entitled to equal privilege in the association with members composing it, except in appointing the place to hold the association.

4. Invite ministering brethern to seats, who shall be entitled to equal privileges with corresponding messengers.

5. Any member in the Association shall have liberty to speak by rising and addressing the Moderator, who shall not be interrupted while speaking unless called to order by the Moderator, or some member, and if called to order may appeal to the assciation for their decision for the propriety of the call.

6. No member shall speak more than three times to the same subject without leave of the association.

7. During the sitting of the association a respectable decency becoming saints shall be preserved, forbearing to respect or interrupt each other while speaking. Proper attention shall be paid to the speaker. All walking about, whispering or talking in time of conference is to be avoided. Mem-

bers may leave by consent of the association.

8. It shall be the duty of every member to vote on a question when put, except the Moderator who shall vote only when the association is equally divided, then he shall give the casting vote.

9. A majority shall decide on all matters which may come before them.

10. No query to be debated except sent from a church or brought in by the committee on arrangements.

11. Each church shall be entitled to three messengers, and the minutes distributed in proportion to the contribution.

12. These rules are subject to alteration or amendments when two-thirds of the association may think necessary.

13. The association may appoint a clerk as often as they may deem it necessary, whose duty it shall be to enroll the names of the messengers, minute the state of the churches and keep a regular record of the transactions of the association.

CIRCULAR LETTER

To the ministers and messengers who may compose the one hundred and sixth session of the Abbots Creek Primitive Baptist Association to convene with the church at Sandy Creek beginning on Saturday before the fourth Sunday in August 1931.

I have been wondering just what I should or could write as a circular letter that would be of any benefit to my brethern or show anything but weakness and ignorance on my part.

While meditating on the subject after I had retired, I had begun to doze, when I was awakened by these words: "Right blessed are the peacemakers for they shall be called the children of God." I pondered over this scripture to know the qualification of peacemaker.

The word peace as defined by standard authority—a state of quiet, freedom from agitation, contentment, tranquility, reconciliation, harmony, concord. Then to be a peacemaker, one must be in possession of these qualities. Meekness belongs to the one who is a Peacemaker. He must be gentle, kind, loving, considering the feelings of his brother—putting himself in the background.

I used to think that dicipline brought about peace, but to force a brother or a sister to our way of thinking, not considering the circumstances or the feelings of our brother, will not bring peace, and while we may execute dicipline and force a brother to bow to our decision in the matter, we have failed to accomplish that which makes peace, love, and that which keeps us at each others feet. Sometimes the word dicipline almost becomes hateful to me as it is sometimes applied to church government, as it demotes one in authority as having authority over another. Dicipline belongs to the church and not the individual. The pastor should work for peace, strive for that which makes peace in their churches, in their association, and among the

household of faith everywhere. How beautiful are the feet of those who preach the Gospel of Peace. God calls to peace and not to confusion.

I believe that one of the writers said to mark those who cause division among you: "Let each church when they meet show that sweet love and fellowship for each other as we feel would be pleasing to our great Head and law giver, esteeming each other better than ourselves, and each Association come together in love, not to make laws, or to try cases, but to worship God. He makes the laws, He tries the cases, that do not belong to the Peacemaker, neither the Association.

Jesus said, "Peace I leave with you; my peace I give unto you, not as the world giveth, give I unto you." This peace belongs to the church, and brings about a peace the world knows nothing about.

Paul says: "And the peace of God, which passeth all understanding—hence not by dicipline." We can understand that. Don't understand me to want to abolish dicipline, but when we have the qualifications of a Peacemaker, we have little use for dicipline. When we can live at our brother's feet, when we can in honor prefer one another, we are represented in the Scripture as a body, and Paul says the body has many members, and if the foot shall say, because I am not the hand I am not of the body and concludes by saying, but that the members should have the same care, one for another and when one member suffereth all the members suffer with it; as, one member is honored, all rejoice with it. Jesus said, "If thy right hand offend thee, cut it off—but how tenderly we would care for the hand; we would call in the best physician, and only as a last resort amputate the hand; an only to save the arm and perhaps life to the body.

One of the writers says: "How pleasant for brethern to dwell together in peace, how sweet to go to our meeting and our association with that God given peace." How we love each other not looking for motes in our brothers eyes. Sometimes I find motes in my brother's eyes. Yes, they are there, but I just can't get them out. Then I get the beam out of my eye and look at my brother and behold the mote is gone. So brethern, when a brother offend and we go to him with a feeling of unworthiness esteeming the brother better than ourselves, not to lord it over God's Heritage, but with love and heartfelt desire for peace and to save our brothers most assuredly. We will accomplish good, but if we go to exercise authority and force the brother to acknowledge discipline and come to the church, we have failed to accomplish that sweet peace and love and esteem that belongs to the church. So let us be faithful to one another and in love prefer one another and the God of peace dwell in you all.

Let me live at your feet and do not judge me too severely in my weakness, but help me to bear my burden. When we look over a brother's faults and love him from the depth of our heart with that God given love, then we can have peace that passeth all understanding.

Submitted in love,

W. F. OWEN.

MINUTES TO SISTER ASSOCIATIONS

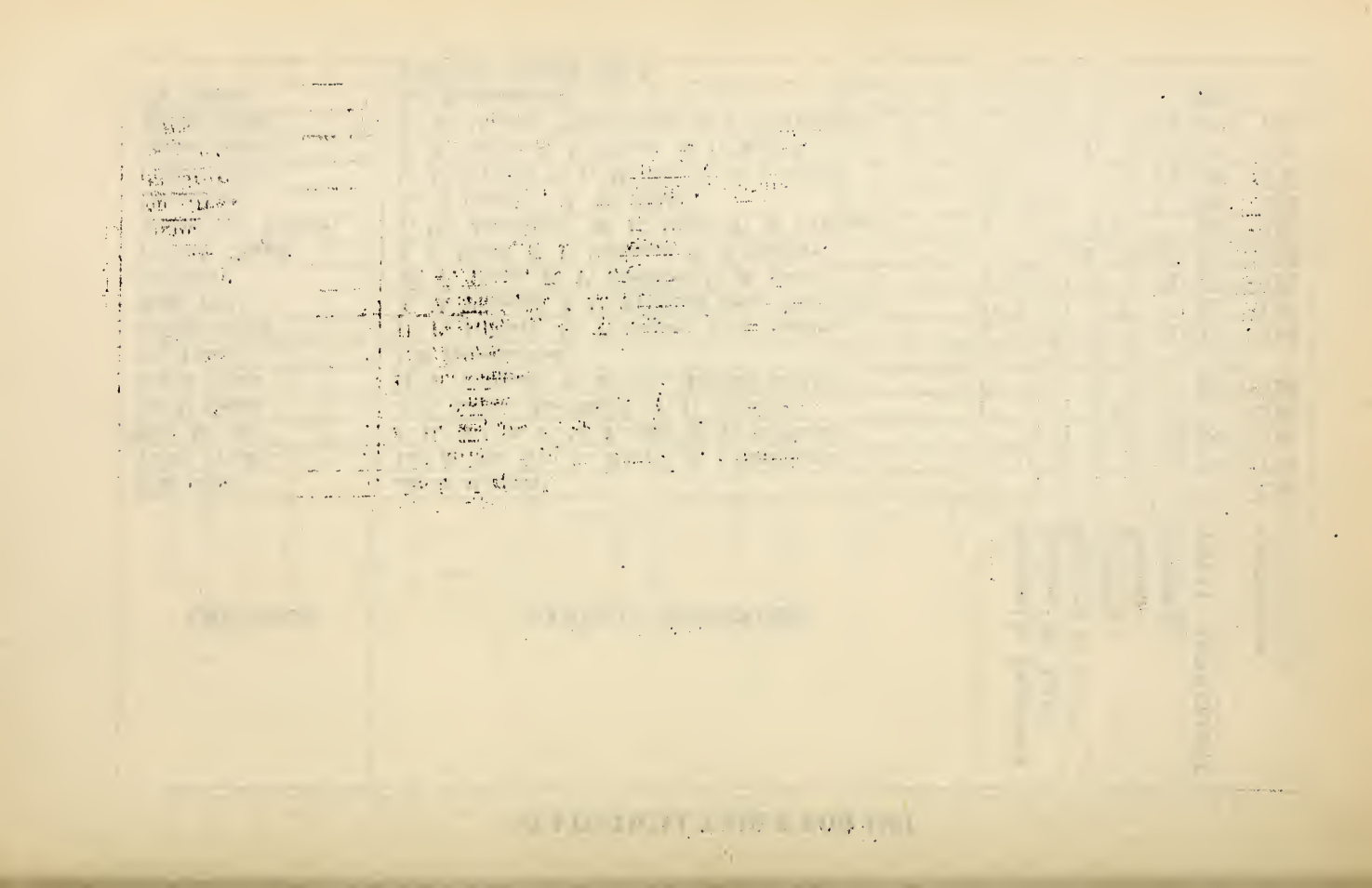
To White Oak—Henry Horne, Wilmington, N. C. 20
To Black Creek—Elder J. L. Hooks, Freemont, N. C. 25
To Little River—Elder E. F. Pearce, Princeton, N. C. 20
To Mill Branch—M. Meares, Tarboro, N. C. 15
To Kehukee—Elder S. Hassell, Williamston, N. C. 35
To Contentnea—H. L. Brake, Rocky Mount, N. C. 25
To Fishers River—Elder F. P. Stone, Francisco, Rt. 1, N. C. .. 25
To Mayo—Elder S. A. Thompson, Stuart, Va. 25
To Upper C. L.—J. W. Gilliam, Altamahaw, N. C. 20
To Lower C. L.—J. H. Gooch, Stem, N. C. 20
To Zion—H. F. Branscom, Fancy Gap, Va. 12
To Bear Creek—J. W. Jones, Peachland, Rt. 2, N. C. 28

MINUTES TO SISTER CHURCHES

To Flat Creek—Mrs. Boss Parker, Richfield, Rt. 2, N. C. 20
To Toms Creek—B. I. Harrison, Denton, N. C. 60
To Pine M. H.—W. P. Williams, Rt. 1, Linwood, N. C. 75
To Brush Creek—H. W. Johnson, Bush Creek, N. C. 40
To Sandy Creek—J. S. James, Liberty, Rt. 1, N. C. 10
To Big Creek—J. N. Henderson, Eldorado, N. C. 6
To Gaines Grove—O. R. Hilliard, Goldston, Rt. 1, N. C. 15
To Rock Hill—A. H. Trogdon, Asheboro, Rt. 3, N. C. 20
To Pierce's Chapel—M. L. Wood, Fullers, N. C. 25
To White Oak Springs—T. R. Freeman, Steeds, N. C. 40
To Salisbury—C. B. Owen, Salisbury, N. C. 60
To Lexington—Mattie Godfrey, Lexington, N. C. 17
To Cotton Creek—L. A. Wright, Star, N. C. 55
To Lamm's Grove—R. L. Comer, Carthage, Rt. 2, N. C. 40
To Suggs Creek—T. W. Maness, Allreds, N. C. 34

STATISTICAL TABLE FOR 1931

CHURCHES	NAMES OF MESSENGERS	Received by Experience	Received by Letter	Dismissed by Letter	Excluded	Restored	Deceased	TOTAL MEMBERSHIP	Contribution
Flat Creek	Jacob Morgan*							7	3.00
Tom's Creek	Lee Snider, Geo. T. Harris, B. I. Harrison.	1	2					19	17.00
Pine M. H.	J. H. Wilson, P. H. Young, W. P. Williams.						3	48	5.00
Sandy Creek	J. S. James, Joe Nance, T. H. Williams.				1			7	3.00
Brush Creek	H. W. Johnson, W. R. Fox, Addison Stutts*.							22	10.00
Mt. Tabor	Not Represented								
Gaines Grove	O. R. Hilliard, D. T. Gaines, C. S. Gaines.						1	15	5.00
Rock Hill	A. H. Trogdon, J. N. Trogdon, Jesse Trogdon.							12	4.00
Salisbury	W. F. Owen, R. F. Strange, C. B. Owen.						1	19	8.00
Pierce's Chapel	T. L. Small, E. L. Summey, C. S. Swaney.			2				13	4.75
White Oak Springs	J. W. Bondurant, W. E. Mabe, T. R. Freeman.				6			15	5.00
Lexington	A. G. Gourley, R. W. Snider.							10	2.50
Cotton Creek	L. A. Wright, T. L. Maness, B. F. Cochran.						1	22	12.50
Lamm Grove	R. E. Lamm, R. L. Comer, R. L. Mabe*.			1				46	5.35
Suggs Creek	T. W. Maness, Enos Sykes, G. H. Cornelison.	1				1	2	31	6.50
Big Creek	Not Represented.							286	
	Absentees marked thus *								



MINUTES

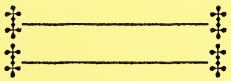
OF THE

One Hundred and Seventh Annual Session

OF THE

ABBOTTS CREEK UNION

PRIMITIVE BAPTIST ASSOCIATION



HELD WITH THE

WHITE OAK SPRINGS CHURCH

Montgomery County, North Carolina

Commencing on Saturday Before the Fourth

Sunday in August, 1932

PROCEEDINGS OF THE

ABBOTTS CREEK ASSOCIATION

1. Elder F. W. Keene preached the introductory sermon from Isaiah 55—1:5.

Monday morning August 29th, 1932.

2. The messengers from the several churches met in the house, and after praise and prayer by Elder E. C. Jones, the letters from the several churches were called for, read and their contents noted.

3. The rules of decorum were not read.

4. Deacon L. A. Wright was chosen Moderator.

5. Invited the visiting ministers and messengers to seats. Those present and seated are as follows:

From Upper Country Line: Elders F. W. Keene, and Benjamin Martin and brother A. B. Parham, and minutes.

From Lower Country Line: Minutes.

From Black Creek, Elder H. F. Hutchens, and minutes.

From Mill Branch, Brother John Paul and minutes.

From Fishers River: Minutes.

From Salem: Elder S. J. Reich, and minutes.

From Little River: Elders E. C. Jones and T. F. Adams and brother Frank Adams and minutes.

From White Oak: Elder W. W. Roberts and brethren W. W. Quinn and I. S. Garner and minutes.

From Mayo: Elders J. W. Tuttle, Watt Priddy and J. A. Fagg and minutes.

From Contentnea: Minutes.

From Pig River: Minutes.

Kehukee: Minutes.

Bear Creek: Brethren H. A. Helms, F. L. Helms, Garfield Compton and R. C. Perkins and wife and others from Pleasant Hill church.

From Seven Mile: Elder M. F. Westbrook.

We received a file of minutes from Kehukee, Staunton River, Upper Country Line, Lower Country Line, Bear Creek, Salem, Mayo, Little River, Contentnea, White Oak and Roaring River.

6. The circular letter was omitted.

7. Appointed the Moderator and Clerk and brother C. B. Owen Committee on arrangements.

8. Appointed brethren Frank Owen, J. W. Bondurant and L. V. Trogdon Committee on finance.

9. Appointed W. F. Owen, L. A. Wright and J. W. Bondurant as Committee to arrange the preaching for the remainder of the association.

ORDER OF PREACHING FOR SATURDAY AFTERNOON

The Committee appointed Elders J. W. Tuttle and Watt Priddy.

Sunday morning, Elder F. W. Keene introduced the services.
Followed by Elder Benjamin Martin, text Jeremiah 8-26.
Followed by Elder S. J. Reich, Clerk failed to get text.
Followed by H. F. Hutchens, text Job 8-5:6.

INTERMISSION ONE HOUR

The preaching was resumed at the stand, by Elder W. W. Roberts, text Matthew 5-1.

Followed by Elder D. P. Broadway, text John 10-7.

Preaching Sunday night by Elder D. P. Broadway, text Isaiah 55-5:6.

MONDAY MORNING PREACHING

Elder E. C. Jones followed by Elder T. F. Adams, followed by M. F. Westbrook. The Clerk was busy with the affairs of the association and failed to get their texts. They were followed by Elder J. A. Fagg, text, "What manner of person is this that even the sea and wind obey him?"

10. Called on committee of arrangements to report. They reported with instructions to carry on the regular order of business. This was received and the committee discharged.

11. Called messengers names and noted absentees.

12. Called on corresponding messengers to report. Some attended. Those who failed were excused.

13. Appointed corresponding messengers to sister associations as follows:

To Bear Creek: Minutes.

To Indian Creek: Minutes.

To Roaring River: Minutes.

To Upper Country Line: T. H. Williams, L. A. Wright, R. F. Strange, O. R. Hilliard and C. B. Owen and minutes.

To Lower Country Line: Minutes.

To Mayo: C. B. Owen and minutes.

To Fishers River: T. H. Williams, L. A. Wright, R. F. Strange and W. E. Mabe, and minutes.

To Mill Branch: Minutes.

To Salem: Frank Owen, W. E. Mabe, L. A. Wright, J. W. Bondurant, T. L. Maness, T. H. Williams, O. R. Hilliard, R. F. Strange, Elder D. P. Broadway and brother C. B. Owen and minutes.

To Pig River: Minutes.

To White Oak: L. A. Wright, J. S. Tucker, O. R. Hilliard and T. R. Freeman, and minutes.

To Staunton River: Minutes.

To Black Creek: Minutes.

To Contentnea: Minutes.

To Kehukee: Minutes.

To Little River: L. A. Wright, T. L. Maness and J. W. Boone, and minutes.

14. Appointed brother L. V. Trogdon to write the circular letter for our next year's minutes.

15. Called on committee on finance to report. They reported as follows. Sent in from churches $39.75.

16.

Sent in from churches	$39.75	
Balance in treasury from last year	8.55	
Allowed for printing minutes		$25.00
Gave to the visiting ministers		22.00
Balance in treasury		1.30
TOTAL	$48.30	$48.30

17. The Moderator and Clerk were appointed to distribute $22.00 among the visiting ministers.

18. Agreed that our next year's association be held with the church at Flat Creek, in Rowan County, N. C., to commence on Saturday before the fourth Sunday in August, 1933. It was agreed that the Clerk, T. R. Freeman, and the messengers of Flat Creek Church choose an Elder at that time to preach the introductory sermon.

19. The Clerk agreed to serve without compensation.

20. The Moderator refused to accept any compensation.

21. Called for report of presbyteries. None reported.

22. Appointed the Clerk to superintend the printing of 500 copies of these minutes and $25 be allowed for same.

23. A motion was unanimous to declare nonfellowship with H. S. Williams and his followers, for the following reasons: Namely: Inasmuch as there have been grievous charges against the former Moderator, Elder H. S. Williams, which charges have become public, and the said charges have been sent to the Clerk of the church of his membership, and he failing to follow the commandment of the scriptures to lay down his gift and the church of his membership failing to investigate these said charges. White Oak Springs Church in their regular conference on July 16, 1932, closed their doors against said Elder H. S. Williams and the church of his membership, and those who follow him in his disorder. That the Church of White Oak Springs also in the same conference forbade him to deliberate in the church or on the grounds. That in defiance of the act of White Oak Springs Church during this session of the Association he and his followers forcibly took possession of White Oak Springs church building, thereby forcing the membership of White Oak Springs Church to appeal to a judge of the Superior Court for relief, the

Judge of the Superior Court granting the injunction forbidding him and his followers to use the church and its grounds before we could hold this session of our Association in peace. Therefore, be it resolved that we the Abbotts Creek Union Association do hereby unanimously sustain the White Oak Springs Church in their action against Elder H. S. Williams and his followers, and we also declare nonfellowship for Elder H. S. Williams and his followers until they set themselves in order.

24. The Association extends thanks to God for his blessings, and to the brethren and sisters and friends of this community for their hospitality and kindness during this meeting.

25. After the minutes were read and approved the Association adjourned to time and place appointed, and then went to the stand where the meeting was dismissed by Elder D. P. Broadway.

L. A. WRIGHT, Moderator, Star, N. C.

T. R. FREEMAN, Steeds, N. C.

CONSTITUTION OF THE ABBOTTS CREEK UNION PRIMITIVE BAPTIST ASSOCIATION

1. We believe in one only true and living God, the Father, the word and the Holy Ghost.

2. We believe that the Scriptures of the old and new Testaments are the word of God, and the only rule of faith and practice.

3. We believe in the doctrine of original sin.

4. We believe in man's impotency to recover himself from the fallen state he is in by his own free will and ability.

5. We believe in the doctrine of Election that God chose His people in Christ before the foundation of the earth.

6. We believe that God's elect who are sinners of Adam's fallen family, are in His good time effectually called and justified in the sight of God by the imputed righteousness of Jesus Christ, received by faith alone which faith is productive of good works.

7. We believe that the Saints shall persevere in grace and never finally fall away.

8. We believe baptism by emersion according to the scriptures, and the Lord's Supper are both ordinances of Jesus Christ, and belong to the believers only.

9. We believe in the resurrection of the dead both of the just and the unjust and in the final judgment.

10. We believe that no minister has a right to the administration of the ordinances but such as are regularly baptized and come under the imposition of hands of the presbytery.

11. We also believe that an association has no right to assume any authority over churches, but only to sit as an advising council, and shall not impose any measures on churches without their knowledge and consent.

RULES OF DECORUM

1. The Association shall be opened by singing and prayer by the Moderator or some person by him chosen, letters to be called for and the Association organized.

2. A Moderator shall be chosen by the members of the Association at each meeting, whose duty it shall be to keep good order, explain and put questions, administer reproof and announce decisions.

3. Call for corresponding letters or ministers. Invite the messengers to seats, who shall be entitled to equal privileges in the association with members composing it, except in appointing the place to hold the association.

4. Inviting ministering brethren to seats, who shall be entitled to equal privileges with corresponding messengers.

5. Any members in the Association shall have liberty to speak by rising and addressing the Moderator, who shall not be interrupted while speaking unless called to order by the Moderator, or some member, and if called to order may appeal to the Association for their decision for the propriety of the call.

6. No member shall speak more than three times to the same subject without leave of the Association.

7. During the sitting of the Association a respectable decency becoming saints shall be preserved, forbearing to disrespect or interrupt each other while speaking. Proper attention shall be paid to the speaker. All walking about, whispering or talking in time of conference is to be avoided. Members may leave by consent of the Association.

8. It shall be the duty of every member to vote on a question when put, except the Moderator who shall vote only when the association is equally divided, then he shall give the casting vote.

9. A majority shall decide on all matters which may come before them.

10. No query to be debated except sent from a church or brought in by the committee on arrangements.

11. Each church shall be entitled to three messengers, and the minutes distributed in proportion to the contribution.

12. These rules are subject to alteration or amendments when two-thirds of the Association may think necessary.

13. The Association may appoint a clerk as often as they may deem it necessary, whose duty it shall be to enroll the names of the messengers, minute the state of the churches and keep a regular record of the transactions of the Association.

MINUTES TO SISTER ASSOCIATIONS

To White Oak—Henry Horne, Wilmington, N. C. 20
To Black Creek—E. L. Cobb, Wilson, N. C. 25
To Little River—Elder E. F. Pearce, Princeton, N. C. 20
To Mill Branch—M. Meares, Tarboro, N. C. 15
To Kehukee—Elder B. S. Cowin, Williamston, N. C. 35
To Contentnea—F. W. Boswell, Wilson, N. C., R. F. D. 25
To Fishers River—Elder F. P. Stone, Francisco, Rt. 1, N. C. .. 25
To Mayo—Elder S. A. Thompson, Stuart, Va. 25
To Upper C. L.—J. W. Gilliam, Altamahaw, N. C. 20
To Lower C. L.—J. H. Gooch, Stem, N. C. 20
To Zion—H. F. Branscom, Fancy Gap, Va. 12
To Bear Creek—J. W. Jones, Peachland, Rt. 2, N. C. 28

MINUTES TO SISTER CHURCHES

To Flat Creek—Mrs. Boss Parker, Richfield, Rt. 2, N. C. 20
To Pine M. H.—W. P. Williams, Rt. 1, Linwood, N. C. 75
To Sandy Creek—J. S. James, Liberty, Rt. 1, N. C. 10
To Big Creek—J. N. Henderson, Eldorado, N. C. 6
To Gaines Grove—O. R. Hilliard, Goldston, Rt. 1, N. C. 15
To White Oak Springs—T. R. Freeman, Steeds, N. C. 40
To Salisbury—C. B. Owen, Salisbury, N. C. 60
To Cotton Creek—L. A. Wright, Star, N. C. 55

STATISTICAL TABLE FOR 1932

CHURCHES	NAMES OF MESSENGERS	Received by Experience	Received by Letter	Dismissed by Letter	Excluded	Restored	Deceased	TOTAL MEMBERSHIP	Contributions
Flat Creek	Jacob Morgan, Lillie Shaver							7	$ 2.05
Pine	Not Represented								
Sandy Creek	J. S. James, T. H. Williams, Levi Trogdon.		2					9	2.50
Gaines Grove	O. R. Hilliard								
Salisbury	R. F. Strange, W. F. Owen, C. B. Owen.	1	1				1	21	8.00
White Oak Springs	J. W. Bondurant, W. E. Mabe, J. S. Tucker.	3			1	1		18	9.45
Cotton Creek	L. A. Wright, J. W. Booth, J. T. Vanhoy.							22	17.75
Mt. Tabor	Not Represented								
Big Creek	Not Represented								
	TOTALS	4	3		1	1	1	77	$39.75
	Absentees marked thus *								

The Courier Print, Asheboro, N. C.

MINUTES

OF THE

One Hundred and Eighth Annual Session

OF THE

ABBOTTS CREEK UNION

Primitive Baptist Association

Association
divided

HELD WITH THE

FLAT CREEK CHURCH

Rowan County, North Carolina

Commencing on Saturday Before the 4th Sunday in Aug., 1933

MINUTES OF THE ONE HUNDRED AND EIGHTH ANNUAL SESSION OF THE

ABBOTTS CREEK UNION PRIMITIVE BAPTIST ASSOCIATION

Held With The Church at Flat Creek, Rowan County, North Carolina, commencing on Saturday before the fourth Sunday in August, 1933

Proceedings of the one hundred and eighth annual session of the Abbotts Creek Association.

1. After praise and prayer, Elder D. P. Broadway preached the introductory sermon from Ecclesiastes 3-14.

2. After intermission of one hour the messengers from the several churches met in the house and after praise and prayer by Elder J. W. Tuttle the letters from the several churches were called for, read and their contents noted. (See statistical table)

3. The rules of decorum were not read.

4. Chose deacon L. A. Wright Moderator.

5. RESOLVED: That inasmuch as there are confusions in diverse places as to with whom the associations shall correspond, we feel that it is best at this time to abandon our former method of appointing correspondence but we do advise our brethren and sisters, who have a mind to do so, to visit other associations as visitors only, and do heartily invite all true Baptist who are in order and good standing at home to visit us and worship with us, ever remembering that salvation is of the Lord and not of the Associations.

We advise our preachers to go anywhere they feel that the Lord has directed them and as they go, to preach that doctrine of salvation by grace as set forth by the apostles and prophets.

We have no bars to put up against those who feed the flock on strong meat nor do we have any bars to put up against those who feed on the sincere milk of the word.

6. We received a file of minutes from Upper Mayo, Salem, Lower Country Line, Fishers River and Zion.

7. Called for circular letter which was handed in and referred to committee on arrangements.

8. Appointed C. B. Owen, J. T. Vanhoy and J. W. Bondurant with the Moderator and Clerk committee on arrangements to report Monday morning.

9. Appointed J. W. Boone, Frank Owen and Everette Mabe committee on finance.

10. Appointed R. F. Strange, Cleve Vanhoy and C. B. Owen to arrange the preaching for the remainder of the Association.

11. RESOLVED: That inasmuch as there are a number of good brethren and sisters who have been trapped in the Williams disorder and are desirous to get out of it and inasmuch as the church is a sovereign body and has the supreme right to manage its own affairs, we do advise all dissatisfied brethren and sisters to present their case to the church of their choice and we do further advise that the church hear any such and if satisfied that the applicant is worthy, that the church receive all such into its fellowship on confession of faith.

We do further advise, that where there are a sufficient number of dissatisfied parties to constitute a church, that they call a presbytery to inquire into the matter and act according to its findings.

We do further advise that as the Wiliams faction went out in disorder, that everything that they have since done has been disorder.

12. Order of preaching:

Saturday morning, Elder D. P. Broadway, text Ecclesiastes 3-14.

Saturday afternoon, Elder Boss Brown, text 1st. Cor. 2-2; Elder J. W. Tuttle, text Romans 9-11.

Saturday night, Elder Boswell, no certain text; Licentiate Carl Mabe, Acts 21-40.

Sunday morning, Elder Boss Brown, text Timothy 4-16; Elder D. P. Broadway, text Zechariah 12-7.

Sunday afternoon, Elder J. A. Fagg, text Neither Do I Exercise Myself in Great Matters, etc; Elder J. W. Tuttle, text second chapter of Titus.

Monday morning, Eder D. P. Broadway, text Exodus 5-1:2.

13. Adjourned to Monday morning 10:00 o'clock. The Association was dismissed at the stand.

MONDAY MORNING, AUGUST 28TH, 1933.

The Association met according to arrangements. Praise and prayer by Elder D. P. Broadway.

14. Called on committee on arrangements to report. The report was received.

15. The Circular letter was approved and ordered printed in the minutes.

16. On motion it was unanimously agreed that the following article in Zion's Landmark of June 15th, 1932 by Elder O. J. Denny be copied in our minutes.

ORDERED STEPS

"The steps of a good man are ordered by the Lord, and he delighteth in his way." Psalms 37th. Ch.

"It is not in man that walketh to direct his steps." Jer. 10:23. Surely this teaches that all spiritual or acceptable service, is of the Lord.

The Lord delighteth in the way of the upright man, whose steps he doth order, who walketh not after the flesh, but after the Spirit.

The Lord not only ordereth the steps of his servants; but "The preparations of the heart in man, and the answer of the tongue is from the Lord." Prov. 16:1.

God not only doth order the steps of his people which are acceptable unto him; but their feet are shod with the preparation of the gospel of peace. Eph. 6:15. Feet imply walking. Shoes show the needed preparation for much walking. If a man walk disorderly, he cannot charge God with his folly. "A naughty person, a wicked man walketh with a froward mouth, he winketh with his eyes, he speaketh with his feet, he teacheth with his fingers. Frowardness is in his heart, he deviseth mischief, continually; he soweth discord. Therefore shall his calamity come suddenly, suddenly shall he be broken without remedy." It cannot be said of such a man, that his steps were ordered by the Lord, nor that his feet art shod with the preparation of the gospel of peace.

David realized his inability to walk in the way of the Lord, except as he was taught and led of his Spirit, therefore; he said: "Teach me Thy way, O Lord, (my God) I will walk in Thy Truth, unite my heart to fear Thy name," We then hear him say, "Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance," and thus they walk acceptable before the Lord. In such blessed state of walking uprightly, they can say with David, "In Thy name shall we rejoice all the day; and in Thy righteousness (not in our own shall we be exalted." "For the Lord is our defence; and the Holy One of Israel is our King." Therefore "Not unto us, not unto us; but unto Thy name give glory."

Surely we are taught that not all the steps of man nor all the meditations of his heart are acceptable unto the Lord. "The curse of the Lord is in the house of the wicked but he blesseth the habitation of the just." Prov. 3:33. "My son, attend unto my wisdom, and bow thine ear to understanding; that thou mayst regard discretion and that thy lips may keep knowledge." "For the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil but her end is bitter as wormwood, sharp as a two-edged sword. Her feet go down to death; her steps take hold on hell." Prov. 5:1 to 5.

Not so with the steps of the man, ordered of the Lord, they lead not to death and destruction; but rather to life and immortality. "For the Lord giveth wisdom; out of Him cometh knowledge and understanding He layeth up sound wisdom for the righteous; he is a buckler to them that walk uprightly." Prov. 2:6-7.

"When a man's ways please the Lord he (the Lord) maketh even his enemies to be at peace with him." Job. 16th. Ch. No wonder we read, "Better is a little righteousness than great revenues without right. Right steps, orderly walking, orderly living, in the kingdom of God is of Him, whom to know is life eternal. "All your righteousness is of me saith the Lord." "A man's heart deviseth his way; but the Lord directeth his steps." Jonah said in his heart "I will go not to Ninevah; but the Lord conducted safely to the appointed place and on schedule time.

Peter said, "I go a fishing; but the Lord directed the casting of the net before he caught anything. Man may appoint; but God often disappoints. If our walking is of Him, it will be an orderly walk, if our conversation is of Him, it will be to His praise, a godly conversation. If our hearts be not prepared, the fruits of the flesh will, surely, be made manifest, which are envy, strife, hatred, malice, etc. but of our service, our walking, our talking, preaching' writing or of whatever nature, if it is the fruits of the Spirit, the fruits thereon will be joy, peace, longsuffering, goodness, meekness, faith. gentleness and etc. and against such there is no law to prohibit nor to condemn, neither in the laws of man nor the Law of the Lord.

May we not end this hurriedly written article by saying with David, O that men would praise the Lord for His goodness, and His wonderful works to the children of men." All vile sinners, by nature, yet saved from sin and saved to all the goodness, and graces of the Kingdom of God, if saved at all.

In hope
O. J. DENNY.

17. Called messengers names and noted absentees.

18. Appointed brother Frank Owen to write the circular letter for our next years minutes.

19. Called on committee on finance to report. They reported as follows:

Balance in Treasury	$ 1.30	
Sent in from churches	52.85	
Contributed by brethren and friends ..	15.15	
Allowed for printing minutes and postage		$25.00
Gave Clerk for his services		15.00
Gave Moderator for his services		7.50
Gave Ministers		20.50
Balance in Treasury		1.30
Totals	$69.30	$69.30

20. Appointed the Clerk to superintend the printing of eight hundred copies of these minutes and $25.00 be allowed for printing and mailing.

21. Agreed that our next Association, same being the one

hundred and ninth session of the Abbotts Creek Primitive Baptist Association, be held with the church at Salisbury, Rowan County, North Carolina to commence on Saturday before the fourth Sunday in August 1934 and continue three days.

The delegates of Salisbury church with the Association Clerk will select an Elder to preach the introductory sermon.

22. The Clerk was allowed $15.00 for his services.

23. Gave the Moderator $7.50 for his services.

24. Called for presbyteries to report. There were none to report.

25. The Association extends Thanks to God for His blessings and to the brethren and sisters and friends of this community for their hospitality and kindness during this meeting.

26. After the minutes were read and approved the Association adjourned to time and place appointed.

L. A. WRIGHT, Moderator, Star, N. C.
T. R. FREEMAN, Clerk, Steeds, N. C.

CIRCULAR LETTER

Dear Brethren and sisters:

I was appointed at our last Association to write a circular letter, I tried to get the brethren to excuse me but they would not. Therefore I will try to write a few lines. Knowing my weakness and inability as compared to the good brethren and sisters it seems quite a task. One of the brethren remarked when I tried to excuse myself on my weakness, he said that was the kind they wanted, one with his head hung down. This being their desire I do not know where they could find a smaller one. Not withstanding the good Lord can furnish sufficient strength out of weakness and light out of darkness when he sees fit to do so. The God that made this earth stands fast. He has and will continue to do all His pleasure in earth and in the armies of Heaven. None can stay His hand, neither look upon Him and live. When we, if so blest, see by an eye of faith His greatness, goodness and mercies it is death to the carnal nature and mind which is not to the will of God neither in deed can be. This carnal mind is the thorn that Paul speaks of. He wanted it removed from the flesh but the Lord said let it alone, my grace is sufficient, though we are rebellious, go astray and suffer great loss in this world. Though we take the wings of an Angel and fly to the utmost parts of the earth behold the Lord is there, though I make my bed in hell behold He is there. I have said and still say that if the devil was so shrewd as to take one of God's children to hell, God would deliver them just as He delivered the Hebrew children from the firey furnace even though it was heated hotter than it was want to be heat. The God of Heaven was able to make it a pleasant breeze. Brethren and Sisters, this is the God they let it rain. It isn't in their power to let the Lord do anything, neither such stuff as that in the trash box.

It is very dry at present and we all see the need of rain. Why don't

they let it rain It isn't in their power to let the Lord do anything,neither can they stay His hand. He will do all His pleasure. The devil is as a roaring lion going up and down the earth seeking whom he may devour. I believe the earth in question means our old bodies. The devil is trying to get in among the children and tries to destroy them and does destroy a lot of our pleasures. He even misleads some of our ablest preachers and causes trouble in the church and when he is cast out he draws several stars with his tale,deceiving them to suit his job. What a pity the children of God will let a thing as hateful as the devil and his imps come in and keep house for them and tear it down. A house divided against itself cannot stand, so let us strive to lay aside all malice and with our best ability pray to the good Lord to remove every hindering cause of a free display of His grace being displayed among us and with patience run the race that is set before us, ever looking to Him and giving honor for all goodness and blessings and not charging Him anything wrong in the least degree. All sins great and small come from the devil. It don't seem, brethren and sisters, that I have given justice to the cause. I have given a little hint, so guess I had better close by asking for an interest in your prayers and to look over my weakness and forgive me if I have said anything wrong. I am your little brother if one at all.

LEVI TROGDON, Franklinville, N. C.

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6. No member shall speak more than three times on the same subject without leaving the Association.

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12. These rules are subject to alteration or amendments when two-thirds of the Association may think nesessary.

13. The Associaion may appoint a clerk as often as they may deem it necessary, whose duty it shall be to enroll the names of the messengers, minute the state of the churches and keep a regular record of the transactions of the Association.

MINUTES TO SISTER ASSOCIATIONS

To White Oak—Henry Horné, Wilmington, N. C. 20
To Black Creek—E. L. Cobb, Wilson, N. C. 20
To Little River—Elder E. F. Pearce, Princeton, N. C. 20
To Mill Branch—M. Meares, Tarboro, N. C. 20
To Kehukee—Elder B. S. Cowin, Williamston, N. C. 30
To Contentnea—F. W. Boswell, Wilson, N. C. R. F. D. 20
To Fishers River—Elder F. P. Stone, Francisco, Rt. 1, N. C ..40
To Mayo—Elder S. A. Thompson, Stuart, Va. 40
To Upper C. L.—J. W. Gilliam, Altamahaw, N. C. 20
To Lower C. L.—J. H. Gooch, Stem, N. C. 20
To Zion—H. F. Branscom, Fancy Gap, Va. 12
To Bear Creek—J. W. Jones, Peachland, Rt. 2., N. C. 20

MINUTES TO SISTER CHURCHES

To Flat Creek—Mrs. Boss Parker, Richfield, Rt. 2, N. C. 20
To Pine M. H.—W. P. Williams, Rt. 1, Linwood, N. C. 30
To Sandy Creek—J. S. James, Liberty, Rt. 1, N. C. 20
To White Oak Springs—T. R. Freeman, Steeds, N. C. 40
To Salisbury—C. B. Owen, Salisbury, N. C. 60
To Cotton Creek—L. A. Wright, Star, N. C. 60

Statistical Table For 1933

CHURCHES	NAMES OF MESSENGERS	Recd. by Experience	Recd. by Letter	Dismissed by Letter	Excluded	Restored	Deceased	Total Membership	Contribution
Flat Creek	J. A. Morgan, Sister Shaver and Sister Parker							7	4.80
Sandy Creek	T. H. Williams, J. S. James, Joe Nance							9	3.45
Salisbury	A. C. Vanhoy, W. F. Owen, C. B. Owen.	1	1					23	15.00
Cotton Creek	L. A. Wright, J. T. Vanhoy, T. L. Maness							22	25.85
White Oak Springs	J. W. Bondurant, J. W. Boone, W. E. Mabe				1			18	3.75
Mt. Tabor	Not represented								
	TOTALS	1	1		1			79	52.85
	Absentees marked thus x								

2nd Abbott's Creek Union
PBA

MINUTES

OF THE

One Hundred and Ninth Annual Session

OF THE

ABBOTT'S CREEK UNION

Primitive Baptist Association

HELD WITH THE

Pierce's Chapel Church

Randolph County, North Carolina

Commencing on Saturday Before the Fourth Sunday in August, 1934

OFFICERS

Elder H. S. Williams, Moderator ..... Spencer, N. C.

Jesse Trogdon, Clerk ..... P. O. Box 81, Asheboro. N. C.

B. I. Harrison, Assistant Clerk ..... Denton, N. C.

PROCEEDINGS OF THE 109th SETTING OF THE

ABBOTT'S CREEK ASSOCIATION

SATURDAY, AUGUST 25, 1934

1. After praise and prayer by Elder E. F. Pollard, the introductory sermon was preached by Elder A. F. Nance from 2nd Samuel 18-28. He was followed by Elder A. C. Key from Ephesians 2-1.

2. After an intermission of one hour, the messengers from the several churches met in the church house and after praise and prayer by Elder R. W. Garganus the letters from the several churches were called for, read and their contents noted.

3. Called for petitionary letters.

4. The rules of decorum were read.

5. Elder H. S. Williams was re-elected Moderator, who called Elder A. F. Nance to his assistance.

6. Jesse Trogdon was re-elected Clerk, who called Brother B. I. Harrison to his assistance.

7. Invited visiting ministers and messengers to seats. The following were present andd seated:

From Upper Country Line: Elder M. B . Martin and Bro. Crutchfield, visitors.

From Lower Country Line: None.

From Black Creek: Brother and Sister J. W. Price, visitors.

From Salem: Elder L. T. Tucker, Brethren A. M. Paine, J. C. Garner, and Sister Biggs, visitors.

From Little River: None.

From White Oak: Elders R. W. Garganus, E. F. Pollard and L. E. Bryant, and Brethren W. B. Houston and L. A. Brinson, messengers.

From Seven Miles: Brethren J. W. Stancil, Frank Adams and Sister Adams, visitors.

From Pig River: Sister Wyatt, visitor.

From Lower Mayo: Elder J. W. Wyatt, visitor.

From Bear Creek: Brethren W. A. Howard, J. W. Jones. J. L. Williams and D. C. Page, messengers, and Elder J. A. Eudy and Brethren Will Helms, H. M. Greene, Troy Williams, H. L. Almond, James Jones, J. F. Herrin and Julius Williams, visitors.

From Contentnea: None.

From Mill Branch: None.

8. We received a file of minutes from the sister associations as follows: Bear Creek, Mill Branch and Kehukee.

9. Appointed Brethren Clarence Gallimore, W. N. Lanier,

and H. W. Johnson together with the Moderator and Clerk as committee on arrangements to report Monday morning.

10. Called for circular letter which was handed in and turned over to the committee on arrangements.

11. Appointed Brethren Eneas Sykes and Henry Tucker as committee on finance.

12. Appointed Brethren A. H. Trogdon and Lee Snider to arrange the preaching for the remainder of the Association.

13. Elders L. T. Tucker and L. E. Bryant were sent to the stand to preach but Clerk did not get their text.

14. The Association adjourned until Monday morning at nine o'clock.

SATURDAY NIGHT, AUGUST 25, 1934

Preaching services were continued by Brother H. L. Almond, who preached from St. Matthew 5-6. He was followed by Brother James T. Jones from Hebrews 10-31.

FOURTH SUNDAY IN AUGUST, 1934

After praise and prayer by Elder H. S. Williams, Elder J. A. Eudy preached from St. Matthew 16-17. He was followed by Elder R. W. Garganus who preached from Romans 20-2. He was followed by Elder F. E. Honeycutt who preached from St. Matthew 2-6. After an intermission of one hour the services were continued by Elder M. B. Martin from Malachi 3-6. He was followed by Elder J. W. Wyatt from Genesis 1-3. He was followed by Elder E. F. Pollard from Isaiah 23-13, which closed the evening services.

SUNDAY NIGHT, AUGUST 26, 1934

After praise and prayer by Elder A. F. Nance, Elder J. W. Wyatt preached from Revelation 22-17.

MONDAY MORNING, AUGUST 27, 1934

15. The Association met according to arrangements opened by praise and prayer by Elder M. B. Martin.

16. Called on committee on arrangements to report. The report was received and the committee discharged.

17. Called messengers names and noted absentees.

18. Called on corresponding messengers to report. Some reported; those who failed were excused.

19. Appointed corresponding messengers to sister associations as follows:

To Seven Miles: Elders A. C. Key and H. S. Williams and Brother B. I. Harrison and minutes.

To Bear Creek: Brethren W. E. Jarrell, Jesse Trogdon, B. I. Harrison, W. N. Lanier, R. D. Snider, C. O. Lanier and Lee Snider and minutes.

To Upper Country Line: Elders A. C. Key and H. S. Williams and Brethren B. I. Harrison, W. E. Jarrell and Lee Snider and Minutes.

To Lower Country Line: Minutes.

To Lower Mayo: Elder H. S. Williams and Brethren Lee Comer, Eneas Sykes and C. W. Anthony.

To Mill Branch: Elders A. C. Key, A. F. Nance and H. S. Williams and Brethren W. N. Lanier, Lee Snider, B. I. Harrison, C. O. Lanier, Eneas Sykes and minutes.

To Salem: Elder A. C. Key, Brethren C. O. Lanier, B. I. Harrison, M. L. Wood, Jesse Trogdon, R. D. Snider, W. N. Lanier and minutes.

To Pig River: Elder H. S. Williams and Brethren B. I. Harrison, Lee Snider and minutes.

To White Oak: Elders A. F. Nance and H. S. Williams and Brethren A. H. Trogdon, B. I. Harrison, Eneas Sykes, Jesse Trogdon and minutes.

To Staunton River:: Elder H. S. Williams and minutes.

To Black Creek: Elders H. S. Williams and A. C. Key and Brethren R. E. Lamm, B. I. Harrison and minutes.

To Contentnea: Minutes.

To Little River: Elders H. S. Williams ad A. C. Key and Brethren B. I. Harrison, H. W. Johnson and minutes.

20. The circular letter was read and ordered to be printed in these minutes.

21. Appointed Brother B. I. Harrison to write the circular letter for our next year's minutes.

22. Called on committee on finance to report. They reported as follows:

Sent in from Churches	$59.00	
Given by brethren, sisters and friends	23.00	
Amount left from last year	5.30	
Allowed for printing minutes		$30.00
Gave Clerk		10.00
Gave Moderator		10.00
Distributed among visiting elders		33.00
Record Book		1.75
Postage and other expenses		2.75
	$87.50	$87.50

The report was received and the committee discharged.

23. Appointed the clerk to superintend the printing of 500 copies of these minutes and $30.00 allowed for same.

24. On motion the Moderator and Clerk were allowed $10 each for their services.

25. Called for presbyteries to report. None reported.

26. Agreed that our next association be held with the Lamm's Grove church, Moore county, North Carolina, located about seven miles east of Carthage, N. C., on State Highway No. 75, commencing on Saturday before the fourth Sunday in August, 1935, and continue through Sunday and Monday. Elder J. F. Fulk to preach the introductory sermon and Elder H. S. Williams his alternate.

27 Resolved, that we extend thanks to God for His tender mercies and blessings and for the fellowship shown among the brothers and sisters during this association and to the brothers, sisters and friends of this community for their kindness and support to this association.

28. Monday morning preaching: Elder J. A. Eudy and L. E. Bryant were sent to the stand to preach but clerk failed to get text. They were followed by Elder J. W. Wyatt, who preached from Isaiah 9-59. He was followed by Elder H. S. Williams from no certain text, which closed the preaching services.

29. After the minutes were read and approved the Association adjourned to time and place appointed.

ELDER H. S. WILLIAMS, Moderator, Spencer, N. C.

JESSE TROGDON, Clerk, P. O. Box 81, Asheboro, N. C.

CIRCULAR LETTER

To Ministers and Messengers who may comprise the 109th session of the Abbott's Creek Association which is to convene with the church at Pierce's Chapel: Dear Bhethren. as I was appointed by you to write our circular letter for this year, I will now make the attempt if the Lord will enable me. I know without Him I cannot write anything that will be any comfort to His dear people. Brethren, you know when I was mentioned for this task I asked to be excused, but when you all did not listen to my pleading I began to wonder in my mind if I would be favored with a subject to write upon.

When this scripture which I think is the writing of the Apostle Paul which I feel is the most important subject for the peace, happiness and prosperity of the church or association. The scripture referred to is this, Let brotherly love continue. Brethren, this language of the inspired Apostle established the fact that there is somebody in possession of this wonderful love. Nothing can continue that does not exist. I feel that this love is far superior to natural love. The scripture says God is love, therefore there cannot be a more important favor bestowed on us poor sinners than the love of God revealed in a poor sinner's heart. Brethren, I do hope when we meet in our association this love will exist as it has in the past. I hope the preaching brethren may be blessed with liberty to proclaim the unadulterated gospel of Jesus Christ. Written I hope in a spirit of love.

H. W. JOHNSON, Bennett, N. C.

CONSTITUTION OF THE ABBOTT'S CREEK UNION PRIMITIVE BAPTIST ASSOCIATION

1. We believe in one only true and living God, the Father, the Word and the Holy Ghost.
2. We believe that the Scriptures of the Old and New Testaments are the Word of God, and the only rule of faith and practice.
3. We believe in the doctrine of original sin.
4. We believe in man's impotency to recover himself from the fallen state he is in by his own free will and ability.
5. We believe in the doctrine of Election, that God chose His people in Christ before the foundation of the earth.
6. We believe that God's elect who are sinners of Adam's fallen family are in His good time effectually called and justified in the sight of God by the imputed righteousness of Jesus Christ, received by faith alone which faith is productive of good works.
7. We believe that the Saints shall persevere in grace and never finally fall away.
8. We believe baptism by immersion according to the scriptures, and the Lord's Supper are both ordinances of Jesus Christ, and belong to the believers only.
9. We believe in the resurrection of the dead both of the just and the unjust and in the final judgment.
10. We believe that no minister has a right to the administration of the ordinance but such as are regularly baptized and come under the imposition of hands of the presbytery.
11. We also believe that an association has no right to assume any authority over churches, but only to sit as an advising council, and shall not impose any measures on churches without their knowlege and consent.

RULES OF DECORUM

1.. The Association shall be opened by singing and prayer by the Moderator or some person by him chosen, letters to be called for and the Association organized.

2. A Moderator shall be chosen by the members of the Association at each meeting, whose duty it shall be to keep good order, explain and put questions. administer reproof and announce decisions.
Call for corresponding letters or ministers. invite the messengers to seats, who shall be entitled to equal privileges in the Association with members composing it, except in appointing the place to hold the Association.

4. Inviting ministering brethren to seats. who shall be entitled to equal privileges with corresponding messengers.

5. Any members in the Association shall have liberty to speak by rising and addressing the Moderator, who shall not be interrupted while speaking unless called to order by the Moderator. or some member, and if called to order may appeal to the Association for their decision for the propriety of the call.

6. No member shall speak more thon three times on the same subject without leave of the Association.

7. During the siting of the Association a respectable decency becoming saints shall be preserved. forbearing to disrespect or interrupt each other while speaking. Prope attention shall be paid to the speake. All walking about, whispering or taking in time of conferencce is to be avoided. Members may leave by consent of the Association.

8. It shall be the duty of every member to vooe on a question when put excent the Moderator who shall vote only when the Association is equally divided, then he shall give the deciding vote.

9. A majority shall decide on all matters which may come before them.

10. No query to be debated excent sent in from a church or brought in by the committee on orrangements.

11. Each church shall be entitled to three messengers, and the minutes distributed in proportion to the conribution.

12. These rules are subject to alteration or amendment when two-thirds of the Association may think necessary.

13 .The Association may appoint a clerk as often os they may deem it necessary, whose duty it shall be to enroll the names of the messengers, minute the state of the churches and keep a regular record of the transactions of the Association.

Names of ordained ministers in this Association and their postoffice addresses:

Elder A. C. Key	Carthage, N. C., R. F. D. No. 2.
Elder H. S. Williams	Spencer, N. C.
Elder J. F. Fulk	Aberdeen, N. C., Rt. No. 1.
Elder A. F. Nance	Seagrove, N. C.

Names of Churches and Time of Communion

Churches	Time of Communion
Tom's Creek	Fourth Sunday in May
Brush Creek	Second Sunday in July
Gaine's Grove	Third Sunday in May
Rock Hill	Third Sunday in June
Pierce's Chapel	Third Sunday in July
Lexington	Fourth Sunday in June
Lamm's Grove	First Sunday in June
Suggs Creek	Second Sunday in May
White Oak Springs	First Sunday in July

MINUTES TO SISTER ASSOCIATIONS

Upper Country Line—J. W. Gilliam, Altamahaw, N. C.	15
White Oak—Elder L. E. Bryant, Pink Hill Route 2	15
Black Creek—Elder J. L. Hooks, Freemont, N. C	15
Little River—Elder E. F. Pearce, Princeton, N. C.	15
Mill Branch—M. Meares, Tabor, N. C.	15
Contentnea—H. L. Brake, Rocky Mount, N. C.	15
Lower Country Line—J. H. Gooch, Stem, N. C.	15
~~Zion—H. F. Branscom, Fancy Gap, Va.~~	~~15~~
Bear Creek—J. W. Jones, Peachland, Rt. 2, N. C.	15

MINUTES TO SISTER CHURCHES

Tom's Creek—B. I. Harrison, Denton, N. C.	50
Pine M. H.—W. P. Williams, Rt. 1, Linwood, N. C.	50
Brush Creek—H. W. Johnson, Brush Creek, N. C.	30
Big Creek—J. N. Henderson, Eldorado, N. C.	5
Gaines Grove—C. S. Gaines, Goldston, N. C.	20
Rock Hill—Jesse Trogdon, Asheboro, N. C.	20
Pierce's Chapel—M. L. Wood, Fullers, N. C.	20
Lexington—Mattie Godfery, Lexington, N. C.	20
Lamm's Grove—R. L. Comer, Carthage Rt. 2, N. C.	40
Suggs Creek—H. A. Lucas, Pisgah, N. C.	40

Statistical Table For 1934

CHURCHES	NAMES OF MESSENGERS	Received by Exp. and Bapt.	Received by Relationship	Received by Letter	Dismissed by Letter	Restored	Excluded	Deceased	Total Membership	Contribution
Tom's Creek	Lee Snider, B. I. Harrison, Clarence Gallimore				1		1		20	10.00
Pine Meeting H.	Not Represented.									
Brush Creek	H. W. Johnson, W. R. Fox, C. W. Anthony						1		21	6.00
Mt. Tabor	Not Represented.									
Gaines Grove	D. T. Gaines, C. S. Gaines							1	12	2.50
Rock Hill	A. H. Trogdon, J. N. Trogdon, J. O. Trogdon		1	2				1	15	7.00
Flat Creek	Not Represented									
Pierce's Chapel	M. L. Wood, W. E. Jarrell, C. S. Swaney								9	6.00
Lexington	A. G. Gourley, R. D. Snider								11	4.00
Lamm's Grove	R. L. Mabe, Elder A. C. Key, R. L. Comer	7		2			1	1	57	10.55
Sugg's Creek	Enos Sykes, H. A. Lucas, W. N. Lanier						3	3	24	8.05
White Oak Spgs.	George Davis, L. T. Tucker								8	2.50
Big Creek	Represented by Contribution.									2.50
	TOTALS	7	1	4	1		6	6	177	59.00
	Absentees marked thus x									

MINUTES

OF THE

One Hundred and Tenth Annual Session

OF THE

Abbott's Creek Union

PRIMITIVE BAPTIST ASSOCIATION

HELD WITH THE

COTTON CREEK CHURCH

NORTH CAROLINA

Commencing on Saturday Before the Fourth Sunday in August, 1935

MINUTES OF THE ONE HUNDRED AND TENTH ANNUAL SESSION OF THE

ABBOTTS CREEK UNION PRIMITIVE BAPTIST ASSOCIATION

Held With The Cotton Creek Church, North Carolina, Commencing on Saturday before the Fourth Sunday in August 1935

Proceedings of the one hundred and tenth annual session of the Abbotts Creek Association.

1. After praise and prayer by Elder M. L. Simmons, Elder D. P. Broadway preached the introductory sermon.

2. After intermission of one hour the messengers from the several churches met in the house and after praise and prayer by Elder F. P. Stone the letters from the several churches were called for, read and their contents noted. (See Statistical Table.)

3. The rules of decorum were not read.

4. Chose Deacon L. A. Wright Moderator.

5. Called for petitionary letters. There were none presented,

6. Invited visitors to seats. Those seated are as follows: From Upper Mayo, Elders J. W. Brown, J. A. Fagg, Walter Priddy and J. W. Tuttle and sister Tuttle and Thelma Heath and L. J. Martin and others.

From Fishers River F. P. Stone and G. T. Jones messengers. From New River, none.

From New Port Church: Elders W. W. Roberts and M. L. Simmons.

From Pleasant Hill: F. L. Helms and wife and J. G. Compton and wife and L. G. and H. P. Cashion.

7. We received a file of minutes from Coatentnea, Kehukee, Zion and Upper Mayo.

8. Called for circular letter which was handed in and referred to the committee on arrangements.

9. Appointed committee on arrangements as follows: J. H. Owen, J. S. James and E. L. Summey.

10. Appointed W. E. Mabe and A. C. Vanhoy committee on finance.

11 Appointed C. B. Owens, T. H. Williams and J. W. Boone committee on preaching.

Adjourned till Monday Morning.

MONDAY MORNING, AUGUST 26th 1935

The Association was opened by prayer by Elder D. P. Broadway.

12. Called on the committee on arrangements to report. The report was received and the committee discharged.

13. Called messengers names and noted absentees. Elder F. P. Stone from Fishers River was present and requested our association to take up correspondence with them. Elder J. A. Fagg was present and requested us to appoint messengers to the Upper Mayo Association.

14. Called on corresponding messengers or visitors to report. The reports were received.

15. Appointed messengers to sister associations as follows: To upper Mayo, T. H. Williams, J. W. Bondurant, C. B. Owens and Elder D. P. Broadway and minutes.

To Fishers River: W. F. and C. B. Owens and T. H. Williams, J. W. Bondurant and Elder D. P. Broadway and minutes.

To New River, Minutes.

To Mountain District: C. B. Owens and minutes.

The association agreed to continue correspondence by minutes to all associations who send us minutes.

16. The circular letter was read and ordered printed with these minutes. Elder W. W. Roberts was appointed to preach Monday morning but was somewhat unwell Sunday and became violently ill early Monday morning and was taken home by Elder M. L. Simmons. Elder D. P. Broadway was appointed to preach in his stead. The association was exceedingly sorrowful Monday morning to learn of the illness of Elder Roberts.

17. Appointed B. F. Cochran to write our next circular letter.

18. The finance committee reported as follows:

Sent in from churches	$78.08	
Contributed by brethern and friends	10.75	
Balance from last year	1.30	
Allowed for printing minutes		$25.00
Allowed Clerk and Moderator		18.83
Gave the Ministers		45.00
Balance in Treasury		1.30
TOTALS	$90.13	$90.13

19. Appointed the finance committee and Clerk to distribute the money among the ministers.

20. Agreed that our next association, the same being the one hundred and eleventh annual session of the Abbotts Creek Primitive Baptist Association, be held with the church at Sandy Creek, Randolph County, North Carolina, about four miles southwest of Liberty, N. C., to commence on Saturday before the fourth Sunday in August 1936, and continue three days. Our Moderator was blessed to make a wonderful talk at this period.

21. Appointed the Clerk to superintend the printing of 500 copies of these minutes and $25.00 be allowed for same.

22. Allowed the Clerk and Moderator $18.83 for their services.

23. Called for presbyteries to report. The following report was made.

State of North Carolina, Montgomery County, White Oak Springs Church, April 21st 1935. To whom it may concern: This is to certify, that on the above date a presbytery met persuant to call of White Oak Springs Primitive Baptist church, with the following Elders and Deacons constituting the presbytery, to wit: Elder D. P. Broadway, Deacons L. A. Wright, F. L. Helms, J. W. Bondurant, R. F. Strange, R. C. Perkins and C. B. Owen. After the presbytery was duly organized, they examined the call and qualifications of T. R. Freeman, and finding him orthodox, set him apart to the full work of deaconship, by prayer and laying on of hands.

(Signed:) L. A. WRIGHT, Moderator, C. B. OWEN, Clerk

24. The Association extends thanks to God for the wonderful blessings with which He blessed our preachers to declare His counsel and His children to hear the same.

We also extend thanks to the Star Lumber Co., for lending us lumber to make seats, and to the brethern, sisters and friends for their hospitality in caring for the many brethern, sisters and friends who visited us.

25. After the mnutes were read and approved the Association adjourned to time and place appointed.

Deacon T. R. FREEMAN, Clerk, Steeds, N. C.

ORDER OF PREACHING

Saturday Morning

Elder D. P. Broadway, text Romans 3-20.

Saturday P. M.

Elder Walter Priddy, text from 15th chapter of St. John.
Elder M. L. Simmons, no certain text.
Licentiate L. P. Cashion, text Corinthians 9-16.

Sunday Morning

Elder J. A. Fagg, text St. John 6-47.
Elder F. P. Stone, no certain text.

Sunday Afternoon

Elder J. W. Tuttle, text from ninth chapter of Romans. There is no other name given under Heaven whereby we can or must be saved etc.
Elder J. W. Brown, text St. Luke 1-37.
Elder D. P. Broadway, no certain text.

Sunday Night

Elder M. L. Simmons, Clerk failed to get text.

Monday Morning

Elder D. P. Broadway, text Thessalonians 4-18.

MINUTES TO SISTER ASSOCIATIONS

To Salem—W. L. Teague, Winston-Salem, N. C.	20
To Kehukee—Elder B. S. Cowin, Williamston, N. C.	30
To Contentnea—F. W. Boswell, Wilson, R. F. D. N. C.	20
To Fishers River—Elder F. P. Stone	40
To Upper Mayo—Elder J. A. Fagg, Winston-Salem, N. C.	40
To Zion—H. F. Branscom, Fancy Gap, Va.	12

MINUTES TO SISTER CHURCHES

To Flat Creek—Mrs. Boss Parker	20
To Pine M. H.—W. P. Williams, Rt. 1. Linwood, N. C.	20
To Sandy Creek—J. S. James, Liberty, Rt. 1 N. C.	20
To White Oak Springs—T. R. Freeman, Steeds, N. C.	40
To Salisbury—C. B. Owen, Salisbury, N. C.	60
To Pierces Chapel—E. L. Summey, Fullers, N. C.	20
To Cotton Creek—L. A. Wright	60

CIRCULAR LETTER

To the ministers and Messengers composing the 110th Abbotts Creek Primitive Baptist Association, to be held with the Cotton's Creek Church.
Greetings:

As I was appointed at our last association to write a circular letter to be inserted in our 1935 annual minute, I now make the attempt. I feel wholy unfit and unqualified to write anything that will be of interest or

benefit to the household of faith, I do not know what the words mean, quote. Growing in grace and knowledge of our Lord Jesus Christ, unless it is having less confidence in the flesh, learning obedience by the things I suffer.

I hope my brethern will give this their careful consideration, and not expect anything brought up out of deep water, for I can only wade around in shallow water, and cannot dive down into deep matters, but just have to pick up the little things that float on top, and sometimes it comes in handfull's and may be thrown out on purpose.

I have been thinking of late of our great salvation which was worked out in the chambers of eternity, before any of the works of creation was done, even before time it's self begun. This work was so complete in Jesus, that nothing that man can do or will ever do, can change the destination of those that God made choice of, and elected to be the bride of His son Jesus, God knew all of them by name before any of them was created, and their names were written in a safe place, where nothing can dim or erase.

There are great armies working frantically trying to save men and women by their good works, not knowing that their good works and best righteousness are as filthy rags in the sight of God, and do not know the working of the spirit in this matter, neither do we understand it except by the spirit, for it is spiritually discerned.

Some of the Romans must have believed in good works in order to their salvation, for in Paul's letter to the Romans, Quote "Now to him that worketh, is the reward not (is not) reckoned of grace, but of debt, but to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

God imputeth righteousness to men without their good works, saying: "Blessed are they whose iniquities are forgiven and whose sins are covered not, for our good works, but by the suffering and death of Jesus on the cross.

We hear Paul saying, "For if they which are of the law be heirs, Faith is made void, and the promise made of no effect," because the law worketh wrath, for where no law is, there is no trangression, Therefore it is of faith that it might be by grace; so threre is nothing mixed with grace that does the saving but it is through faith, that it might be by grace.

Some of our ministers are accused of preaching salvation by obedience, I have found this to be untrue. No one would expect a natural child to obey until it has natural life, and the childs obedience did not cause or give natural life, neither does obedience cause or give us spiritual life, but it is a spiritual live child that are admonished to obedience, not to make it a child, but because it is a child.

We are saved by the obedience of Jesus, when we were yet without strength, and when we were yet sinners Christ died for us, and justified us by his blood, and we are saved from wrath through Him, and by him we were redeemed to God. This was done by Jesus himself, without the aid of any man, for we here Him saying, before he made his advent into the world, "I have trod the winepress alone, I looked and there was none (no one) to help, I wondered and there was no one to pity, my own arm hath brought salvation.

By grace ye are saved, Jacob have I loved, but Esau, have I hated, before they were born, before they had done good or evil, that His purpose according to election might stand, not of works, nor of obedience but all of grace, and through faith, again can the Ethiopian, change his skin, he might color it, but that would resemble man's work in making a proselite, it would not be changed, neither can the Leopard change his spots, the same would apply to him changing his spots. It is impossible. So it is impossible for one that is accustomed to do evil, to change and do good works, as the child has to have natural life before it can cry, so the child of God has to have spiritual life before they can discern the things of the spirit, they are ready then to be admonished to obedience in the service of their master.

Man in nature cannot perform spiritual works, as such work is only performed by and through the spirit, one asked Jesus, saying "good master-

what can I do to do the works of God? Jesus said, "this is the work of God, that ye believe on Him whom He has sent, "that is God's work, not man's work, man cannot cause man to believe on Jesus, that is God's work, man's works are all mixed with sin, No man in the flesh can please God, neither is he subject to His laws, nor does he know them, for they are spiritually discerned.

God, in His foreknowledge knew a people and they are not so few, as they are innumerable to man, and those that He foreknew, He also did predestinate to be conformed to the immage of His son Jesus, moreover, He calls—justifies—and glorifies them, even us whom he hath called, not of the jews only, but also of the Gentiles, Come let us reason together, If foreknowledge and predestination are the same, as some would have us believe and we are sure that God foreknew-elected-preserved-called-justified and glorified the elect family and will safely house them in heaven, we are also sure that God knew the destination of the non-elect, also all manner of evil and sin that ever will be committed, if the teaching of some that claim to be called of God to preach are true, then, all alike would be doing God's will, in all they do, whether right or wrong, this is a danger ous doctrine, and it destroys the church, and will cause divisions wherever it is taught.

Let us be content to believe the scripture, for they were given us for a guide and for our council, God's work was all good and very good, and His ways are past finding out, and who can know them, no one except those to whom He will reveal them, then why fuss and wound each other over the hidden mysteries of God? If God made the devil, it is none of our business. If He did not make the devil, it is none of our business, and if He wants us to know how the devil got here He will reveal it to us, and I feel it is enough for me to know that the devil is a close companion with me, and when I would do good, evil is present with me, if I have a few moments of rejoicing I have hours again to complain. Brethern, let us be good to each other, esteeming our brother better than ourselves, and we should rejoice that we are in peace among ourselves. The above are a few of my scattering thoughts, and they are precious to me, and I hope no one will be hurt because of what I have written, if it finds space in our minutes, your salvation does not depend on what I believe, and my salvation does not depend on what others believe, but our salvation depends on, and hangs on one that is a nail in a sure place, one that is spoken of as the chief corner stone, also the cap stone, and rock of our salvation. May God humble His called servants, and make them to realize that they are just servants and not great leaders, that they may wait for their gifts to make room for them. Every good gift comes down from God and will make room for its self, May God bless us to live in peace.

Your Brother, in hope,

C. B. OWEN,
100 Heilig Ave., Salisbury, N. C.

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4. Inviting ministering brethern to seats, who shall be entitled to equal privileges with corresponding messengers.

5. Any members in the Association shall have liberty to speak by rising and addressing the Moderator, who shall not be interrupted while speaking unless called to order by the Moderator, or some member, and if called to order may appeal to the Association for their decision for the propriety of the call.

6. No member shall speak more than three times on the same subject without leave of the Association.

7. During the siting of the Association a respectable decency becoming saints shall be preserved, forbearing to disrespect or interrupt each other while speaking. Proper attention shall be paid to the speaker. All walking about, whispering or taking in time of conference is to be avoided. Members may leave by consent of the Association.

8. It shall be the duty of every member to vote on a question when put except the Moderator who shall vote only when the Association is equally divided, then he shall give the deciding vote.

9. A majority shall decide on all matters which may come before them.

10. No query to be debated except sent in from a church or brought in by the committee on arrangements.

11. Each church shall be entitled to three messengers, and the minutes distributed in proportion to the contribution.

12. These rules are subject to alteration or amendment when two-thirds of the Association may think necessary.

13. The Association may appoint a clerk as often as they may deem it necessary, whose duty it shall be to enroll the names of the messengers, minute the state of the churches and keep a regular record of the transactions of the Association.

Statistical Table For 1935

CHURCHES	NAMES OF MESSENGERS	Received By Experience	Received By Letter	Dismissed by Letter	Excluded	Restored	Deceased	Total New Membership	Contribution
Sandy Creek	J. S. James, T. H. Williams, Joe Nance							11	5.00
Salisbury	J. H. Owen, A. C. Vanhoy, C. B. Owen	1	2		1			27	15.00
Cotton Creek	T. L. Maness, J. E. Maness, B. F. Cochran							21	43.08
White Oak Spgs.	J. W. Boone, J. W. Bondurant, W. E. Mabe	3					1	18	13.00
Big Creek	Not Represented								
Mt. Tabor	Not Represented								
Pierces Chapel	T. L. Small, E. L. Summey							6	200
Flat Creek	Not Represented							~~6~~	~~2.00~~
	TOTALS	4	2		1		1	83	78.08

Cp 286.7

MINUTES

OF THE

One Hundred and Eleventh Annual Session

OF THE

Abbott's Creek Union

PRIMITIVE BAPTIST ASSOCIATION

HELD WITH THE

Sandy Creek Church

NORTH CAROLINA

Commencing on Saturday Before the Fourth
Sunday in August, 1936

MINUTES OF THE ONE HUNDRED AND ELEVENTH ANNUAL SESSION OF THE

ABBOTTS CREEK UNION PRIMITIVE BAPTIST ASSOCIATION

Held With The Sandy Creek Church, North Carolina, Commencing On Saturday Before The Fourth Sunday In August, 1936.

Proceedings of the one hundred and eleventh session of the Abbotts Creek Association.

1. After praise and prayer by Elder M. L. Simmons, Elder D. P. Broadway preached the introductory sermon.

2. After intermission of one hour the messengers from the several churches met in the church and after praise and prayer by Elder J. A. Fagg the letters from the several churches were called for, read and their contents noted. (See statistical table).

3. The rules of decorum were not read.

4. Chose Deacon L. A. Wright Moderator.

5. Called for petitionary letters. The following letter was read.

Pleasant Hill Church,
Iredell County,
North Carolina.

To the Members and Messengers composing the Abbotts Creek Association, greetings:

The Pleasant Hill Primitive Baptist church being assembled in conference on the 27th day of June, 1936, does desire to become a member of the Abbotts Creek Association, and send the following brethren to bear this petition and letter representing this church in the 1936 session of the Abbotts Creek Association to be held with the church at Sandy Creek, Randolph County, North Carolina: J. G. Compton, F. L. Helms, L. P. Cashion. We hope you will receive the letter and messengers with the same high esteem and Christian fellowship as we have for you.

This done by order of the church while in conference on the 27th day of June, 1936.

(Signed) ELDER D. P. BROADHAY, Moderator
(Signed) L. P. CASHION, Clerk.

This church was received and right hand of fellowship extended.

6. Invited the visitors to seats. Those present are as follows:

From Upper Mayo, Elders, J. A. Fagg, J. W. Tuttle, W. E. Braswell, S. M. Reid, J. W. Brown and the following brethren and sisters: Mrs. J. W. Tuttle, Mrs. J. A. Fagg, sister Heath and sister Knight and brethren Jesse Lawson and L. J. Martin.

From New Port Church: Elders M. L. Simmons and W. W. Roberts.

From Fishers River: Elder J. G. Fulk, C. L. Arrington.

7. We received a file of minutes from Contentnea, Fishers River, Zion, Upper Mayo and Staunton River.

8. Called for circular letter which was handed in, read and ordered printed with these minutes.

9. Appointed committee on arrangements as follows: C. B. Owen, J. S. James and E. L. Sumney.

10. Appointed W. E. Mabe and J. G. Compton committee on finance.

11. Appointed preaching committee as follows: T. H. Williams, J. H. Owen and J. W. Bondurant.

Adjourned till Monday Morning.

MONDAY MORNING, AUGUST 24th, 1936.

The Association was opened by prayer by Bro. L. P. Cashion.

12. Called on committee on arrangements to report. The report was received and committee discharged.

13. Called messengers names and noted absentees.

14. Called on corresponding messengers to report. The report was received.

15. Appointed messengers to sister associations as follows: To Upper Mayo, W. E. Mabe, J. W. Bondurant, T. H. Williams, C. B. Owen and F. L. Helms.

To Fishers River: Elder D. P. Broadway and brethren C. B. Owen and T. H. Williams.

To New River, Minutes.

To Mountain District: Jesse and Frank Owen.

16. Appointed C. B. Owen to write our next circular letter.

17. The finance committee reported as follows:

Sent in from churches	$ 98.00	
Contributed by friends	6.10	
Balance from last year	1.30	
Allowed for printing of minutes		$ 25.00
Allowed the Moderator		5.00
Allowed the Clerk		15.00
Gave the Ministers		44.00
Balance in treasury		16.40
TOTALS	$105.40	$105.40

18. Appointed the finance committee and Moderator to distribute the money among the Ministers.

19. Agreed that our next Association, the same being the one hundred and twelfth annual session of the Abbotts Creek Primitive Baptist Association, be held with the Pleasant Hill church, Iredell

County, North Carolina, on old highway No. 10, six miles south of Statesville, N. C., to commence on Saturday before the fourth Sunday in August, 1937, and continue three days.

20. Appointed the Clerk to superintend the printing of 500 copies of these minutes and $25.00 be allowed for same.

21. Gave the Moderator $5.00 and the Clerk $15.00 for their services.

22. Called for presbyteries to report. The following report was read and received.

Cotton Creek Church, August 16th, 1936. A presbytery consisting of Elder D. P. Broadway and deacons L. A. Wright, J. T. Vanhoy of Cotton Creek church, T. R. Freeman and J. W. Bondurant of White Oak Springs church, F. L. Helms and R. C. Perkins from Pleasant Hill church and C. B. Owen from Salisbury church, were chosen by Cotton Creek church for the purpose of ordaining T. L. Maness, Deacon of said church.

1st. Organized by electing Deacon L. A. Wright, Moderator and Deacon C. B. Owen, Clerk.

2nd. Appointed L. A. Wright spokesman for the church, who delivered the candidate, T. L. Maness, into the hands of the said presbytery.

3rd. After careful examination of the candidate and finding him Orthodox in doctrine and faith, proceeded to ordain him by prayer and the laying on of hands.

4th. Prayer was delivered by Elder D. P. Broadway while the presbytery laid their hands on the candidate.

5th. The charge was delivered by Deacon L. A. Wright and Elder D. P. Broadway.

6th. The candidate was then delivered back to the church.

L. A. WRIGHT, Moderator.

C. B. OWEN, Clerk.

23. The Association extends thanks to God for His wonderful blessings with which He blessed our preachers to declare His council and His children to hear the same, and to the brethren, sisters and friends of this community for their hospitality and kindness during the Association.

24. After the minutes were read and approved the Association adjourned to time and place appointed.

DEACON L. A. WRIGHT, Moderator, Star, N. C.
DEACON T. R. FREEMAN, Clerk, Steeds, N. C.

ORDER OF PREACHING

Saturday Morning

Elder D. P. Broadway. St. John 10-27:30.

Saturday Afternoon

Elder M. L. Simmons, Luke 10-24.

Elder W. W. Roberts, no certain text.

Licentiate L. P. Cashion. I will be unto them a God and they shall be unto me a people, etc.

Sunday Morning

Services opened by Elder J. G. Fulk of Fishers River Association.

Elder J. W. Tuttle, no certain text.

Elder J. A. Fagg. Rev. 5-5.

Elder W. E. Braswell, no certain text.

Sunday Afternoon

Elder Carl Mabe, Hebrews 9-26.

Elder J. G. Fulk, Isaiah 40-1.

Elder W. J. Brown, They that trust in God shall be as Mt. Zion, etc.

Elder S. H. Reid, Isaiah 55-10:11.

Monday Morning

Licentiate L. P. Cashion, Matthew 6-33.

Elder D. P. Broadway, John 7-37.

MINUTES TO SISTER ASSOCIATIONS

To Salem—W. L. Teague, Winston-Salem, N. C. 20

To Kehukee—Elder B. S. Cowin, Williamston, N. C. 30

To Contentnea—F. W. Boswell, Wilson, R. F. D., N. C. 20

To Fishers River—Elder F. P. Stone 40

To Upper Mayo—Elder J. A. Fagg, Winston-Salem, N. C. 40

To Zion—H. F. Branscom, Fancy Gap, Va. 12

MINUTES TO SISTER CHURCHES

To Flat Creek—Mrs. Boss Parker 20

To Sandy Creek—J. S. James, Liberty, Rt. 1, N. C. 20

To White Oak Springs—T. R. Freeman, Steeds, N. C. 40

To Salisbury—C. B. Owens, Salisbury, N. C. 60

To Pierces Chapel—E. L. Summey, Trinity, Rt. 1, N. C. 20

To Cotton Creek—L. A. Wright, Star, N. C. 60

Pleasant Hill—F. L. Helms, Mooresville, N. C. 50

CIRCULAR LETTER

To the Elders, Messengers, and Brethren, composing the Abbotts Creek Association, Greeting:

Having been chosen by our last associated meeting to write the circular letter for our next coming association, and as the time is near at hand, I shall now make the attempt.

Now, dear brethren, I hope you will pardon me for any personal reference, and, as Saint Paul said in II Corinthians 11th and 1st, "Bear with me in my folly."

I want to say a few words about a circular letter and what, in my poor judgment, it is, or should be.

Although I have been out of school for several years, I still like to mingle with the teachers and students and for a little amusement I have asked them a few questions. Among these questions was, "What is a circular letter?"

Now this seemed a very simple question but the answers were rather slow in coming from the students. From among the highly educated lady teachers came the answer, "A business letter." Now this is true in part; the answer I had for this question was that it might be a business, social, political, or religious, but never a love letter. As a circular letter is embodied in one form and addressed to a small or large number of people, as a rule, while the average love letter is personal and addressed to only one.

Now, dear brethren, after all, was I not wrong in my answer? For when I asked these questions, I had no idea of ever being called upon to write a circular letter for our association, but since undertaking this task, I have been led to believe that the circular letters for our association should be a love letter of the highest order, or, at least, actuated by a spirit of love Divine, thereby carrying its own compensation for what might otherwise be a disagreeable task.

Now, dear brethren, it has been said that 'we know that we have passed from death unto life, because we love the brethren.'

However, I often get so low down in the valley that it seems I must be left completely out of the Divine arrangement, and that I love no one, or, at least, no one loves me. Also, so sick at heart that I am made to wonder, "Is there no balm in Gilead, is there no physician there," When it seems that the fountain of everlasting water described by Jesus to the woman at the well has dried up as far as I am concerned and there is nothing left for me but desolation and despair.

Then it is good to go up into the House of the Lord and hear the ringing of the golden bells and get a deep drink from that fountain that was opened up in the House of David as it comes powerfully, yet, so gently flowing into and over the soul, then in this condition we feel the love of God in our hearts so strongly that it seems we might remain in this condition indefinitely, but such is not the case, and we must again take up our crosses and keep on trying as best we may to follow the straight and narrow way.

Although, dear brethren, we may get so far away into the wilderness that we can't get to Church, let us remember that the Rock is there, the Great Rock, carrying the fountain prepared to furnish our every spiritual need, although we have no Moses to smite the Rock, what have we then? It seems that the heart-felt cry of the poor publican was the key to unlock the door of the fountain, a task that would otherwise baffle the skill of the most cunning smith. The earnest desire of the heart in fervent prayer is sufficient for us until we are delivered into 'that City to come, which we are seeking; a City not made with hands, eternal in the heavens.'

Finally, brethren, let us hope and pray that peace and good will may prevail among our churches.

And as God is the author of our Faith, if we have any, He is also the Finisher of the same. Then let us ever look unto Him for a just and wise consummation of all things.

Your Brother in hope and faith, if one at all,

B. F. COCHRAN, Star, N. C., July 1, 1936.

CONSTITUTION OF THE ABBOTTS CREEK UNION PRIMITIVE BAPTIST ASSOCIATION

1. We believe in one only true and living God, the Father, the Word and the Holy Ghost.

2. We believe that the Scriptures of the Old and New Testaments are the Word of God, and the only rule of faith and practice.

3. We believe in the doctrine of original sin.

4. We believe in man's impotency to recover himself from the fallen state he is in by his own free will and ability.

5. We believe in the doctrine of Election, that God chose His people in Christ before the foundation of the earth.

6. We believe that God's elect who are sinners of Adam's fallen family are in His good time effectually called and justified in the sight of God by the imputed righteousness of Jesus Christ, received by faith alone which faith is productive of good works.

7. We believe that the Saints shall preserve in grace and never finally fall away.

8. We believe baptism by immersion according to the scriptures, and the Lord's Supper are both ordinances of Jesus Christ, and belonging to the believers only.

9. We believe in the resurrection of the dead both of the just and the unjust and in the final judgment.

10. We believe that no minister has a right to the administration of the ordinance but such as are regularly baptized and come under the imposition of hands of the presbytery.

11. We also believe that an association has no right to assume any authority over churches, but only to sit as an advising council, and shall not impose any measure on churches without their knowledge and consent.

RULES OF DECORUM

1. The Association shall be opened by singing and prayer by the Moderator or some person by him chosen, letters to be called for and the Association organized.

2. A Moderator shall be chosen by the members of the Association at each meeting, whose duty it shall be to keep good order, explain and put questions, administer reproof and announce decisions.

3. Call for corresponding letters or ministers. Invite the messengers to seats, who shall be entitled to equal privileges in the Association with members composing it, except in appointing the place to hold the Association.

4. Inviting ministering brethern to seats, who shall be entitled to equal privileges with corresponding messengers.

5. Any members in the Association shall have liberty to speak by rising and addressing the Moderator, who shall not be interrupted while speaking unless called to order by the Moderator, or some member, and if called to order may appeal to the Association for their decision for the propriety of the call.

6. No member shall speak more than three times on the same subject without leave of the Association.

7. During the sitting of the Association a respectable decency becoming saints shall be preserved, forbearing to disrespect or interrupt each other while speaking. Proper attention shall be paid to the speaker. All walking about, whispering or talking in time of conference is to be avoided. Members may leave by consent of the Association.

8. It shall be the duty of every member to vote on a question when put except the Moderator who shall vote only when the Association is equally divided, then he shall give the deciding vote.

9. A majority shall decide on all matters which may come before them.

10. No query to be debated except sent in from a church or brought in by the committee on arrangements.

11. Each church shall be entitled to three messengers, and the minutes distributed in proportion to the contribution.

12. These rules are subject to alteration or amendment when two-thirds of the Association may think necessary.

13. The Association may appoint a clerk as often as they may deem it necessary, whose duty it shall be to enroll the names of the messengers, minute the state of the churches and keep a regular record of the transactions of the Association.

Statistical Table For 1936

CHURCHES	NAMES OF MESSENGERS	Received by Experience	Received by Letter	Dismissed by Letter	Excluded	Restored	Deceased	Total Membership	Contribution
Sandy Creek	J. S. James, T. H. Williams, Joe Nance							11	5.00
Salisbury	H. C. Vanhoy, J. H. Owen, C. B. Owen, T. W. Smith	1						28	21.00
Cotton Creek	J. E. Maness, T. L. Maness, B. F. Cochran				1			20	46.50
White Oak Spgs.	J. W. Bondurant, J. W. Boone, W. E. Mabe		1					19	14.00
Big Creek	Not Represented								.
Mt. Tabor	Not Represented								.
Pierces Chapel	T. L. Small, E. L. Summey							6	2.50
Flat Creek	Jacob Morgan							8	2.00
Pleasant Hill	J. G. Compton, L. P. Cashion, F. L. Helms							31	7.00
	TOTALS	1	1		1			123	$98.00

Gp 286.4

MINUTES

OF THE

One Hundred and Twelfth Annual Session

OF THE

Abbott's Creek Union

PRIMITIVE BAPTIST ASSOCIATION

HELD WITH THE

PLEASANT HILL CHURCH

IREDELL COUNTY, NORTH CAROLINA

Commencing On Saturday Before the Fourth Sunday in August, 1937

MINUTES OF THE ONE HUNDRED AND TWELFTH ANNUAL SESSION OF THE

ABBOTTS CREEK UNION PRIMITIVE BAPTIST ASSOCIATION

Held With The Pleasant Hill Church, Iredell County, North Carolina, Commencing on Saturday Before the Fourth Sunday in August, 1937

Proceedings of the one hundred and twelfth annual session of the Abbotts Creek Union Primitive Baptist Association.

1. After praise and prayer by Elder M. L. Simmons, Elder D. P. Broadway preached the introductory sermon.

2. After intermission of one hour the messengers from the several churches met in the house and after praise and prayer by Elder C. R. Dancy, of St. Clairs Bottom, Va., the letters from the different churches were called for, read and contents noted. (See statistical table).

3. The rules of docorum were not read.

4. Owing to declining health and age, our Moderator, Deacon, L. A. Wright, asked to be relieved of the duties of the Moderator, but the Association elected him Moderator with Elder D. P. Broadway assistant.

5. Called for petitionary letters. None received.

6. Invited the visitors to seats. Those present are as follows:

From Upper Mayo, Elders J. W. Tuttle and J. W. Brown.

From Saints delight church, Brother J. H. Williard.

From Fishers River, Elders F. P. Stone and W. E. Braswell and brethren I. L. Creed and Moorefield.

From New Port church, Elders W. W. Roberts and M. L. Simmons and brother W. W. Quinn.

From Saint Clairs Bottom, Va., Elder C. R. Dancy.

FromMountain, Brother J. W. Collins.

7. We received a file of minutes from Staunton River, Upper Mayo, Zion, Contentnea andFishers River.

8. Called for circular letter which was referred to committee on arrangements.

9. Appointed committee on arrangements as follows: Frank Owen, Charlie Maness and W. E. Mabe.

10. Appointed C. B. Owen and F. L. Helms committee on finance.

11. Appointed preaching committee as follows: T. H. Wil-

liams, H. P. Cashion and J. W. Bondurant.

Adjourned till Monday Morning.

MONDAY MORNING, AUGUST 23rd. 1937.

The Association was opened by praise and prayer by Elder L. G. Cashion.

12. Called on committee on arrangements to report. The report was received and committee discharged.

13. Called messengers names and noted absentees.

14. Called on corresponding messengers to report. The report was received.

Appointed messengers to sister associations as follows: To Upper Mayo, Elders D. P. Broadway and L. G. Cashion and brethren C. B. Owen, F. L. Helms, and J. W. Bondurant.

To Fishers River: Elder D. P. Broadway and brother C. B. Owen.

To New River: Minutes.

To St. Clairs Bottom, Va.: brethren F. L. Helms, R. C. Perkins, C. B. Owen and A. J. Helms.

To Mountain District: brethren Frank and C. B. Owen.

16. Appointed brother Frank Owen to write our next circular letter.

17. The finance committee reported as follows:

Sent in from churches	$107.25	
Contributed by friends	3.50	
Balance from last year	16.40	
Allowed for printing minutes		$25.15
Gave the Moderator		5.00
Gave the Clerk		10.00
Gave the Ministers		87.00
	$127.15	$127.15

18. Appointed the Moderator and finance committee to distribute the money among the ministers.

19. Agreed that our next Association, the same being the one hundredth and thirteenth annual session of the Abbotts Creek Primitive Baptist Association, be held with the White Oak Springs church at Ether, Montgomery county, North Carolina, to commence on Saturday before the fourth Sunday in August, 1938, and continuing three days. The church is located beside U. S. Highway Number 220, twenty miles south of Asheboro.

20. Appointed the Clerk to superintend the printing of 500 copies of these minutes and $25.15 be allowed for same.

21. Gave the Moderator $5.00 and the Clerk $10.00 for their services.

22. Called for presbyteries to report.

CALLS FOR PRESBYTERY

STATE OF NORTH CAROLINA,
IREDELL COUNTY, CCTOBER 25th, 1936
PLEASANT HILL CHURCH:

A presbytery, consisting of the following Elders and Deacons, was called for on Saturday before the fourth Sunday in September 1936, for the purpose of ordaining Brother L. G. Cashion, to the full work of the ministry, by laying on hands and prayer.

Elders present: Elder J. A. Fagg, Winston-Salem, N. C. and Elder D. P. Broadway, Salisbury, N. C.

Dacons present: L. A. Wright, Cotton Creek; T. L. Maness, Cotton Creek;J. W. Bondurant and T. R. Freeman, White Oak Springs; R. F. Strange and C. B. Owen, Salisbury Church; F. L. Helms, L. B. Lee, R. C. Perkins, S. M. Rimmer, Pleasant Hill Church.

1st. Organized by electing Elder D. P. Broadway Moderator, and C. B. Owen, Clerk.

2nd. Appointed Brother A. J. Helms spokesman for the church, who delivered said Brother into the hands of the presbytery, who examined him as to doctrine, faith, and discipline, and found sound in/ all.

3rd. Prayer was delivered by Elder D. P. Broadway, as the presbytery laid their hands on the candidate.

4th. The charge was delivered by Elders J. A. Fagg, and D. P. Broadway.

5th. Said Brother was delivered back to the church, a full pledged minister of the Gospel of Jesus Christ and is hereby loosed to go anywhere that the Lord may cast his lot.

6th. Minutes read and approved, and ordered spread on the book of Pleasant Hill Church.

Elder D. P. Broadway, Moderator.
Deacon C. B. Owen, Clerk.

CREDENTIALS

TO WHOM IT MAY CONCERN:

We, the undersigned presbytery, being called upon by the Primitive Baptist church at Pleasant Hill, Iredell county, North Carolina, to examine the gift and qualifications of Brother L. G. Cashion, for the work of the ministry, met on the 25th day of October, 1936, and finding the said Brother to be sound in doctrine of election, predestination, effectual calling, final preservation of the saints,, resurrection of the dead, and orderly in practice, set him apart, by prayer and laying on of hands, to fill all the functions of the gospel ministry, wherever God in His providence may cast his lot. But should he swerve from the doctrine contained in these credentials, then they shall be void, as if they had never been granted.

Done in and with the church, this the 25th day of October, 1936.

PRESBYTERY

ELDERS: J. A. Fagg, Winston-Salem, N. C.; D. P. Broadway ,Salisbury, N. C.

DEACONS

L. A. Wright, Cotton Creek, Church; T. L. Maness, Cotton Creek Church; J. W. Bondurant, White Oak Springs; T. R. Freeman, White

Oak Springs; R. F .Strange, C. B. Owen, Salisbury; F. L. Helms, L. B. Lee, R. C Perkins, S M. Rimmer, Pleasant Hill Church.
Signed D. P. Broadway, Moderator
Signed C. B. Owen, Clerk.

The report was read and accepted.

23. The Association extends thanks to God for His wonderful blessings with which He blessed our preachers to declare His counsel and His children to hear the same, and to the brethren, sisters and friends of this community for their hospitality and kindness during the Association.

24. The circular letter was read and ordered printed in these minutes.

25. After the minutes were read and approved the Association adjourned to time and place appointed.

Deacon L. A. Wright, Moderator, Star, N. C.

Elder D. P. Broadway, Asst. Moderator, Salisbury, N. C.

Deacon T. R. Freeman, Clerk, Steeds, N. C.

ORDER OF PREACHING

Saturday Morning

Elder D. P. Broadway, text, And it shall come to pass that whosoever shall call upon the Lord shall be saved.

Saturday Afternoon

Elder W. W. Roberts, No certain text.
Elder M. L. Simmons, Isaiah 4:5.

Sunday A. M.

Elder C. R. Dancy, Rev. 21:3.
Elder J. W. Brown, Deut. 32:2.

Sunday Afternoon

Elder J. W. Tuttle, Isaiah 7:25.
Elder F. P. Stone, The foundation of God stands sure, having this seal The Lord knows them that are His.
Elder W. E. Braswell, no certain text.
Elder Carl Mabe was to have preached at this time, but the three brethren before him were so wonderfully blest that it was too late for another sermon.

Monday A. M.

Elder L. G. Cashion, text from 33rd chapter of Exodus.
Elder D. P. Broadway, John 7:37.

MINUTES TO SISTER ASSOCIATIONS

To St. Clairs Bottom—C. R. Dancy, Marion, Va.
To Mountain— J. M. Rectar, Baywood, Va.
To Salem—W. L. Teague, Winston Salem, N. C 20
To Kehukee—Elder B. S. Cowin, Williamston, N. C. 30
To Contentnea—F. W. Boswell, Wilson, R. F. D., N. C. 20
To Fisher River—Elder F. P. Stone 40
To Upper Mayo—Elder J. A. Fagg, Winston-Salem, N. C. 40
To Zion—H. F. Branscom, Fancy Gap, Va. 12

MINUTES TO SISTER CHURCHES

To Flat Creek—Mrs. Boss Parker, Richfield 20
To Sandy Creek—J. S. James, Liberty, Rt. 1., N. C. 20
To White Oak Springs—T. R. Freeman, Steeds, N. C. 40
To Salisbury—C. B. Owens, Salisbury, N. C. 60
To Pierces Chapel—E. L. Summey, Trinity, Rt. 1., N. C. 20
To Cotton Creek—L. A. Wright, Star, N. C. 60
To Pleasant Hill—F. L. Helms, Mooresville, N. C. 50

CIRCULAR LETTER

To the Mininters, Messengers and Brethren which compose the 112th annual session of the Abbotts Creek Association, GREETINGS:

I was chosen at our last Association to write a circular for this season. It did not cross my mind until the first Sunday in July when my wife informed me that I was to write it. I never felt more unqualified in my life and began to ask this question, "What shall I write?" I hope the Lord will guide my mind in a peaceful direction. Brethren, our Association is in a very peaceful condition. This meeting is not one to be dreaded for fear of confusion, but one that we have been looking forward to with our minds set on meeting our brethren and sisters from the different parts of the state. I hope that it will be a meeting that we all will be proud of and we do appreciate very much the presence of our visitors. We especially appreciate the ministers and hope they have come laden with the true gospel which does not divide the flock. It is useless for me to quote a scripture and try to interpret it, or to try to set forth the doctrine that we believe. All of our correspondent know what we believe, also, our enemies know what we believe and practice. We believe the same thing that our dear forefathers in Israel preached and practiced since the days of the Apostles. It is also useless for me to discuss a get-together meeting for we are already together and in peace, and our correspondents are together and in peace.

Brethren, the greatest peace move that Primitive Baptist who are in disorder could institute, would be church discipline. The ministery should be disciplined when necessary, for much of our troubles are caused by preachers who desire to have men follow them rather than follow Christ. If churches would nip the cause of trouble in the bud, it would not bloom. It seems that some Primitive Baptist think that all that is necessary is just to have their names on the church book. Brethren, you have seen green trees with one or more dead limbs on them; the dead limbs are attached to the tree just as firmly as the green ones. There is just as much sap in the tree where the dead are attached as where the green

ones are attached, but the dead limbs are not drawing any substance out of the tree, it does not add any beauty to the tree, nor does it bear any fruit. "What good is it on the tree?" "None whatever." It is diseased and should be cut off, so it is with a church member who will allow such small excuses to keep them away from their meetings. There is nothing wrong with the church, it is alive, there is enough foor for all, but except ye abide in the tree or vine, ye will become cold. The more one stays away from church, the less he cares for the church and one in that condition is as a dead limb on a tree. They make a bad impression, so does a member of the church who is in the same dead state. You can stay away from your meetings until you forget the smell of the pomegranite and the sound of the golden bells. When one unites with the church it is his duty to attend every meeting possible, even if he has to make a sacrifice. The more you sacrifice, the more you enjoy your meetngs, the more you help your pastor, the better you will feel. Don't just shake hands with your pastor and tell him you enjoyed his sermon, the Arminians do that. Go one better than they. When you shake hands with your pastor, leave a little token, make a little sacrifice. That will be bad enough for where there is but little sacrifice there is but little gained. Lord, help us to deny ourselves for the cause sake, make us know our duty and give us a will to perform it. We should visit sister churches if we expect them to visit us. We appreciate those who come to our Associations. They had to make a sacrifice, we hope they will not regret it. May the Lord care for their loved ones who stayed at home to bear the burdens while they are here serving us as well as the Lord. We hope to show our appreciation for their visit at our Association for which they had to make a sacrifice to attend.

We have not invited any one who we had any reason to believe, had an axe to grind. and if any one should come looking for a grinding stone we will direct him back home. We stand on this firm ground, that every church is a sovereign body, and that the association is not a Supreme Court, and when any association recognizes an excluded faction of an association, she steps into disorder and should be marked as one upholding or backing a disorderly faction. Brethren, we love peace, and invite all not perfect, therefore we are liable to make mistakes, and stand ready to not perfect, therefore weare liabl to make mistakes, and stand ready to make amends for any wrong we may do. This letter may not be accepted, if it is accepted it will be through love for the cause and through pity for the writer.

May the Lord bless you all to pray for one like me, and for eachother is my prayer.

Your Brother in hope.

C. B. OWEN.

100 Heilig Avenue, Salisbury, N. C.

CONSTITUTION OF THE ABBOTTS CREEK UNION PRIMITIVE BAPTIST ASSOCIATION

1. We believe in one only true and living God, the Father, the Word and the Holy Ghost.

2. We believe that the Scriptures of the Old and New Testaments are the Word of God, and the only rule of faith and practice.

3. We believe in the doctrine of original sin.

4. We believe in man's impotency to recover himself from the fallen state he is in by his own fre will and ability.

5. We believe in the doctrine of Election, that God chose His people in Christ before the foundation of the earth.

6. We believe that God's elect who are sinners of Adam's fallen family are in His good time effectually called and justified in the sight of God

by the imputed righteousness of Jesus Christ, received by faith alone which faith is productive of good works.

7. We believe tha the saints shall persevere in grace and never finally fall away.

8. We believe baptism by immersion according to the Scriptures, and the Lord's Supper are both ordinances of Jesus Christ, and belong to the believers only.

9. We believe in the ressurrection of the dead both of the just and the unjust and in the final judgment.

10. We believe that no minister has a right to the administration of the ordinance but such as are regularly baptised and come under the imposition of hands of the presbytery.

11. We also believe that an association has no right to assume any authority over churches, but only to sit as an advising council, and shall not impose measures on churches without their knowledge and consent.

RULES OF DECORUM

1. The Association shall be opened by singing and prayer by the Moderator or some person by him chosen, letters to be called for and the Association organized.

2. A Moderator shall be chosen by the members of the Association at each meeting , whose duty it shall be to keep good order, explain and put questions, administer reproof and announce decisions.

3. Call for corresponding letters or ministers. Invite the messengers to seats who shall be entitled to equal privileges in the Association with members composing it, except in appointing the place to hold the Association.

4. Inviting ministering brethren to seats, who shall be entitled to equal privileges with corresponding messengers.

5. Any member in the Association shall have liberty to speak by rising and addressing the Moderator, who shall not be interrupted while speaking unless called to order by the Moderator, or some member, and if called to order may appeal to the Association for their decision for the propriety of the call.

6. No member shall speak more than three times on the same subject without leave of the Association.

7. During the sitting of the Association a respectable decency becoming saints shall be preserved, forbearing to disrespect or interrupt each other while speaking. Proper attention shall be paid to the speaker. All walking about, whispering or talking in time of conference is to be avoided. Members may leave by consent of the Association.

8. It shall be the duty of every member to vote on a question when put except theModerator who shall vote only when the Association is equally divided, then he shall give the deciding vote.

9. A majority shall decide on all matters which may come before them.

10. No query to be debated except sent in from a church or brought in by the committee on arrangements.

11. Each church shall be entitled to three messengers, and the minutes distributed in proportion to the contribution.

12. These rules are subject to alteration or amendment when two-thirds of the Association may think necessary.

13. The Association may appoint a clerk as often as they may deem it necessary, whose duty it shall be to enrolll the names of the messengers, minute the stat of the churches and keep regular record of the transactions of the Association.

STATISTICAL TABLE, 1937

CHURCHES	MESSENGERS	Rec'd by Experience	Rec'd by Letter	Dismissed by Letter	Excluded	Restored	Deceased	Total Membership	Contribution
Sandy Creek	J. S. James, T. H. Williams, Joe Nance						1	10	3.00
Salisbury	A. H. Broadway, W. F. Owen, C. B. Owen	1	2					29	17.00
Cotton Creek	L. A. Wright, C. A. Maness, Leland Maness	1					1	20	48.00
White Oak Springs	J. W. Bondurant, W. E. Mabe, Jesse Mabe							19	13.00
Big Creek	Not represented								
Mt. Tabor	Not represented								
Pierces Chapel	E. L. Summey, T. L. Small						1	5	4.00
Flat Creek	Mrs. G. C. Arey, Mrs. S. L. Lowry, Alice Garner							8	3.25
Pleasant Hill	H. P. Cashion, F. L. Helms, H. C. Compton						2	30	19.00
	TOTALS	5	2				5	121	107.25

MINUTES

OF THE

One Hundred and Thirteenth Annual Session

OF THE

Abbott's Creek Union

PRIMITIVE BAPTIST ASSOCIATION

HELD WITH THE

White Oak Springs Church

MONTGOMERY COUNTY, NORTH CAROLINA

Commencing On Saturday Before the Fourth Sunday
in August, 1938

PROCEEDINGS OF THE ONE HUNDRED AND

THIRTEENTH ANNUAL SESSION OF THE

ABBOTTS CREEK UNION PRIMITIVE BAPTIST ASSOCIATION

1. After praise and prayer by Elder S. B. Denny, Elder D. P. Broadway preached the introductory sermon.

2. After intermission of one hour the messengers from the several churches met in the house and after praise and prayer by Elder George Denny the letters from the different churches were called for, read and their contents noted. (See statistical table.)

3. The rules of decorum were not read.

4. Elected Deacon L. A. Wright Moderator.

5. Called for petitionary letters. None presented.

6. Invited the visitors to seats. Those present are as follows: From Upper Mayo—Elders J. W. Brown, J. W. Tuttle, Walter Mabe, G. W. Wood and Moore and brethren R. H. Moorefield and others; from Pine Church—P. H. Young and wife, A. G. Yarboro and wife, H. C. Williams and wife, and several visitors; from Saints Delight Church—Brother Will Lackey; from Fishers River—Elder George Denny, brethren Gabriel Key, C. L. Arrington, A. J. Both, Ernest Simmons and many others; from New Port Church—Elders W. W. Roberts and M. L. Simmons and Brother W. W. Quinn; from Saint Claires Bottom, Va., none; from Mountain—Minutes; from Wilson Church —Elder S. B. Denny and visitors.

7. We received a file of minutes from Staunton River, Fishers River, Upper Mayo and Contentnea.

8. Called for circular letter which was handed in and referred to committee on arrangements.

9. Appointed committee on arrangements as follows: T. L. and Charlie Maness and D. W. Compton.

10. Appointed preaching committee as follows: J. W. Bondurant, Frank Owen and J. S. James.

11. Appointed finance committee as follows: Lester Helms, C. B. Owen and E. L. Summey.

Adjourned until Monday morning.

MONDAY MORNING, AUGUST 29TH, 1938

The Association was opened by praise and prayer by Elder M. L. Simmons.

12. Called on committee on arrangements to report. The report was read and committee discharged.

13. Called messengers names and noted absentees.

14. Called on corresponding messengers to report. The report was received.

Appointed messengers to sister Associations as follows:

Fishers River—Elder L. G. Cashion, Brethren C. B. Owen and T. H. Williams.

To New River—Minutes.

To Saint Claires Bottom, Va.—Minutes.

To Mountain District—Minutes.

To Upper Mayo—Elder D. P. Broadway and Brethren J. W. Bondurant, F. L. Helms, C. B. Owen, W. E. Mabe, T. R. Freeman, T. H. Williams and W. F. Owen.

16. Appointed J. S. James to write our next circular letter.

17. The finance committee reported as follows:

Sent in by Churches	$112.00	
Given by friends	5.65	
	$117.65	
Gave the Moderator		$ 10.00
Gave the Clerk		10.00
Printing Minutes		25.00
Gave the Ministers		72.65
		$117.65

18. Appointed the Moderator and Finance Committee to distribute the money among the ministers.

19. Agreed that our next Association be held with church at Flat Creek, Rowan County, to commence on Saturday before the fourth Sounday in August 1939 and continue three days.

20. Appointed the Clerk to superintend the printing of 500 copies of these minutes and $25.00 be allowed for same.

21. Gave the Moderator and Clerk $10.00 each for their services.

22. Called for presbyteries to report. No reports.

23. The Association extends thanks to God for His wonderful blessings with which He blessed our preachers to declare His counsel and His children to hear the same, and to the

brethren, sisters and friends of this community and of the Cotton Creek community for their hospitality and kindness during the Association.

24. The circular letter was read and ordered printed in these minutes.

25. After the minutes were read and approved the Association adjourned to time and place appointed.

DEACON L. A. WRIGHT, Moderator, Star, N. C.

ELDER D. P. BROADWAY, Asst. Moderator, Salisbury, N. C.

DEACON T. R. FREEMAN, Clerk, Steeds, N. C.

ORDER OF PREACHING

Saturday A. M.—Elder D. P. Boadway, 1st Peter 2:1-9.

Saturday P. M.—Elder W. W. Roberts. Clerk, failed to get text. Elder M. L. Simmons—No certain text. Elder L. G. Cashion, Rev. 22-17.

Saturday Night—Elder Walter Mabe—"Verily, verily I say unto you the time has come and now is when the dead shall hear the voice of the Son of God and they that hear shall live." Elder Moore—John 6-37.

Sunday A. M.—Elder George Denny—2nd chapter of Luke. Elder J. W. Tuttle—John 5-24. Elder S. G. Denny—Romans 8-1.

Sunday P. M.—Elder J. W. Brown—Jonah 1-8. Elder Wood—No certain text. Elder D. P. Broadway—John 44-6.

Sunday Night—Elder Moore—"I charge thee before God to preach the word, etc." Elder J. W. Tuttle—No certain text.

Monday A. M.—Elder Walter Mabe—No certain text. Elder W. W. Roberts—Clerk failed to get text. Elder M. L. Simmons—No certain text.

Closed by Elder D. P. Broadway.

CIRCULAR LETTER

TO THE MESSENGERS AND BRETHREN, COMPOSING THE 113TH ANNUAL SESSION OF THE ABBOTTS CREEK PRIMITIVE BAPTIST ASSOCIATION;

GREETINGS:

Having been appointed to write a circular letter, and not knowing just what subject or topic would properly constitute a circular letter, I am at a loss to know what to write. However I know unless I am guided by the Spirit, I can only write of carnal or natural things.

Paul tells us in 1st Cor. 2-14, that the natural man receiveth not the things of the Spirit of God, for they are foolishness unto Him, neither can he know them, because they are spiritual'y discerned.

We are born into this natural kingdom, not by our own will or any effort on our part, not being consulted as to when, how, nor as to what parent, either black or white, or by what name, and having been born into this natural kingdom, we can only understand natural things as we grow and are taught things pertaining to our natural minds and inc'inations.

Being born in a natural kingdom and having a natural inclination we will follow after the things of nature, things that we know about. The natural born child can be taught the things pertaining to this natural kingdom, he can be taught to keep the law, to live sober'y, truthfully, and honest'y as becoming a good citizen, a good neighbor, and so live as to honor his Father and Mother, and being well thought of in the community in which he lives, and to all whom he may come in contact with, and yet this natural born babe, as he grows with all his environments knows absolutely nothing about spiritual things, and can never know until born into the spiritual kingdom. To him it is like peeking into the bunghole of a barrel, did you ever try that? You don't see much, but when one is born of the spirit, born into that spiritual kingdom, is like being in the barrel peeking out of the bung.ole, quite a difference.

One is not consulted, nor has any duty to perform in order to be born into this kingdom no more so than the natural born child, he is passive in the hands o. his spiritual parents, and when he is born, the spirit leads, guides, and teaches it as he grows into spiritual manhood. He begins to hate that he once loved, he sees a new world and as he is led and instructed by the Holy Spirit, he can worship God. You know brethren, we cannot worship God, unless led by the spirit of God, but when led by His spirit we can hear the gospel sound and love it, and it is food to our hungry sou's.

And we don't want to hear it with inticing words of man's wisdom, but in demonstration of the spirit and power of God, and the Lord will never forsake His spiritual born children, but will lead, guide, and direct them in righteousness until finally landed safely on the sunny banks of sweet deliverance, where we shall see Jesus and be like Him and be satisfied.

Submitted with love to all.

Yours with a sweet hope.

W. F. OWEN.

CONSTITUTION OF THE ABBOTTS CREEK UNION PRIMITIVE BAPTIST ASSOCIATION

1. We believe in one only true and living God, the Father, the Word and the Holy Ghost.

2. We believe that the Scriptures of the o'd and New Testaments are the Word of God, and the only rule of faith and practice.

3. We believe in the doctrine of original sin.

4. We believe in man's impotency to recover himself from the fallen state he is in by his own free will and ability.

5. We believe in the doctrine of Election that God chose His people in Christ before the foundation of the earth.

6. We believe that God's elect who are sinners of Adam's fallen fami'y are in His good time effectually called and justified in the sight of God by the imputed righteousness of Jesus Christ, received by faith alone which faith is productive of good works.

7. We believe that the Saints shall persevere in grace and never finally fall away.

8. We believe baptism by emersion according to the scriptures, and the Lord's Supper are both ordinances of Jesus Christ, and belong to the believers on'y.

9. We believe in the resurrection of the dead both of thejust and the unjust and in the final judgment.

10. We believe that no minister has a right to the administration of the ordinance but such as are regularly baptized and come under the imposition of hands of the presbytery.

11. We also believ that an association has no right to assume any authority over churches, but only to sit as an advising council, and shall not impose any measures on churches without their knowledge and consent.

RULES OF DECORUM

1. The Association shall be opened by singing and prayer by the Moderator or some person by him chosen, letters to be called for and the Association organized.

2. A Moderator shall be chosen by the members of the Association at each meeting, whose duty it shall be to keep good order, explain and put questions, administer reproof and announce decisions.

Call for corresponding letters or ministers. Invite the messengers to seats, who shall be entitled to equal privileges in the asssociation with members composing it, except in appointing the place to hold the association.

4. Invite ministering brethren to seats, who shall be entitled to equal privileges with corresponding messengers.

5. Any members in the Association shall have liberty to speak by rising and addressing the Moderator, who shall not be interrupted while speaking unless called to order by the Moderator, or some member, and if called to order may appeal to the Association for thier decision for the propriety of the call.

6. No member shall speak more than three times on the same subject without leave of the Association.

7. During the sitting of the Association a respectable decency becoming saints shall be preserved, forbearing to disrespect or interrupt each other while speaking. Proper attention shall be paid to the speaker. All walking about, whispering or talking in time of conference is to be avoided. Members may leave by consent of the Association.

8. It shall be the duty of every member to vote on a question when put except the Moderator who shall vote only when the Association is equally divided, then he shall give the deciding vote.

9. A majority shall decide on all matters which may come before them.

10. No query to be debated except sent from a church or brought in by the committee on arrangements.

11. Each church shall be entitled to three messengers, and the minutes distributed in proportion to the contribution.

12. These rules are subject to alteration or amendments when two-thirds of the Association may think necessary.

13. The Association may appoint a clerk as often as they may deem it necesary, whose duty it shall be to enroll the names of the messengers, minute the state of the churches and keep a regular record of the transactions of the Association.

MINUTES TO SISTER ASSOCIATIONS

To St. Clairs Bottom—C. R. Dancy, Marion, Va. 10

To Mountain—J. M .Rectar, Baywood, Va. 10

To Salem—W. L. Teague, Winston-Salem, N. C. 20

To Kehukee—Elder B. S. Cowin, Williamston, N. C. 30

To Contentnea—F. W. Boswell, Wilson, R. F. D. 20

To Fisher River—Elder F. P. Stone, Dobson, Rt., N. C. 40

To Upper Mayo—Elder J. A. Fagg, Winston-Salem, N. C. . . . 40

MINUTES TO SISTER CHURCHES

To Flat Creek—Mrs. Boss Parker, Richfield 20

To Sandy Creek—J. S. James, Liberty, Rt. 1, N. C. 20

To White Oak Springs—T. R. Freeman, Steeds, N. C. 40

To Salisbury—C. B. Owens, Salisbury, N. C. 60

To Pierces Chapel—E. L. Summey, Trinity, Rt. 1, N. C. 20

To Cotton Creek—L. A. Wright, Star, N. C. 60

To Pleasant Hill—F. L. Helms, Mooresville, N. C. 50

To Pine—P. H. Young, Linwood, Route 25

Statistical Table For 1938

CHURCHES	MESSENGERS	Rec'd by Confession of Faith	Rec'd by Experience	Rec'd by Letter	Dismissed by Letter	Excluded	Restored	Deceased	Total Membership	Contributions
Sandy Creek	Joe Nance, T. H. Williams, J. S. James								9	5.00
Salisbury	W. F. Owen, A. C. Vanhoy, C. B. Owen	1	1						32	20.00
Cotton Creek	C. A. Maness, B. F. Cochran, J. T. Vanhoy								20	35.00
White Oak Springs	J. W. Bondurant, J. W. Boon, W. E. Mabe	2							21	25.00
Big Creek	Not Represented									
Mt. Tabor	Not Represented									
Pierces Chapel	E. L. Summey								5	8.50
Flat Creek	Alice Garner								8	3.50
Pleasant Hill	F. L. Helms, D. W. Compton, C. R. Helms	1	7					2	37	15.00
		4	8					2	132	112.00

MINUTES

OF THE

One Hundred and Fourteenth Annual Session

OF THE

Abbott's Creek Union

PRIMITIVE BAPTIST ASSOCIATION

HELD WITH THE

Flat Creek Church

ROWAN COUNTY, NORTH CAROLINA

Commencing On Saturday Before The Fourth Sunday

in August, 1939

PROCEEDINGS OF THE ONE HUNDRED AND FOURTEENTH ANNUAL SESSION OF THE

ABBOTTS CREEK UNION PRIMITIVE BAPTIST ASSOCIATION

1. After praise and prayer by Elder J. A. Fagg,, Elder D. P. Broadway preached the introductory sermon.

2. After intermission of one hour, the messengers from the several churches met in the house and after praise and prayer by Elder C. R. Dancy, the letters from the several churches were called for, read and their contents noted.

3. The Rules of Decorum were not read.

4. Elected Deacon L. A. Wright Moderator, and Elder D. P. Broadway assistant Moderator.

5. Called for petitionary letters. None presented.

6. Invited the visitors to seats. Those present were:

St. Clair's Bottom, Va.—Elder C. R. Dancy.

Mountain—Minutes.

Contentnea—None.

Fishers River—Elder George Denny.

Center Association—Brother G. O. Blevins and wife and daughter.

Pine Church—Deacons A. G. Yarbrough and wife, P. H. Young and wife, J. H. Williams and wife, and Sister J. A. Williams and many othres.

Upper Mayo—Elder J. A. Fagg and wife and Brother J. F. Lawson.

New River—Elder J. T. Spence.

Eastern Correspondence—Elder Lee and Brother Parker.

7. We received a file of minutes from Fishers River, Upper Mayo and Contentnea.

8. Brother J. S. James wrote the circular letter but forgot to bring it with him to the Association. The Association appointed the Moderator, Clerk and Deacon J. W. Bondurant to read the letter and pass it on as soon as received.

9. Appointed J. S. James, C. B. Owen and E. L. Summey committee on arrangements.

10. Appointed Lester Helms and J. W. Bondurant preaching committee.

11. Appointed G. H. Cornelison, Frank Owen and Leland Maness finance committee.

Adjourned until Monday morning.

MONDAY MORNING, AUGUST 28, 1939

The Association was opened by praise and prayer by Elder J. T. Spence.

12. Called on committee on arrangements to report. The report was read and committee discharged.

13. Called messengers names and noted absences.

14. Called on corresponding messengers to report. The report was received.

15. Appointed messengers to sister associations as follows:

To Fishers River—Elder D. P. Broadway and Deacon C. B. Owen.

To New River—Elder D. P. Broadway and C. B. Owen.

To Mountain District—Minutes.

To Upper Mayo—C. B. Owen, T. R. Freeman and Elder D. P. Broadway.

Eastern Correspondence—Minutes.

16. Appointed C. B. Owen to write the next circular letter.

17. The finance committee reported as follows:

Sent in by Churches	$103.75	
Given by friends	3.75	
	$107.50	
Gave the Moderator		$ 10.00
Gave the Clerk		10.00
Printing Minutes		25.00
Gave the Ministers		62.50
		$107.50

18. Appointed the Moderator and finance committee to distribute the money among the ministers.

19. Agreed that our next Association be held with Salisbury Church, Rowan county, North Carolina, to commence on Saturday before the fourth Sunday in August, 1940, and continue three days.

20. Appointed the Clerk to superintend the printing of 500 copies of these minutes and $25.00 be allowed for same.

21. Gave the Moderator and Clerk $10.00 each for their services.

22. Called for presbyteries to report. No reports received.

23. The Association extends thanks to God for His wonderful blessings with which He blessed our preachers to declare His counsel and His children to hear the same, and to the brethren, sisters and friends of this community for their hospitality and kindness during this meeting.

24. This Association invites correspondence with Eastern Correspondence by minutes and messengers.

25. Adjourned to time and place appointed.

DEACON L. A. WRIGHT, Moderator, Star, N. C.

ELDER D. P. BROADWAY, Asst. Moderator, Salisbury, N. C.

DEACON T. R. FREEMAN, Clerk, Steeds, N. C.

ORDER OF PREACHING

Saturday Morning—Elder D. P. Broadway. Isaiah 9:6-7.

Saturday Afternoon—Elder L. G. Cashion. No certain text. Elder J. T. Spence. Except a man be born again he cannot see the Kingdom of Heaven.

Saturday Night—Elder C. R. Dancy. Clerk failed to get text. Elder J. T. Spence. Clerk failed to get text.

Sunday Morning—Elder D. P. Broadway opened services by singing "Come we that love the Lord."

Elder J. A. Fagg. Hebrews 10:14.

Elder C. R. Dancy. Genesis 50:25.

Sunday Afternoon—Elder Lee, from Eastern Correspondence. Hebrews 1:1-2. Elder George Denny. Heb. 13:14-16. Elder D. P. Broadway. No certain text.

Monday Morning—Elder J. T. Spence. Rev. 21:1-3. Closed by Elder D. P. Broadway.

MINUTES TO SISTER ASSOCIATIONS

To St. Clairs Bottom—C. N. Tilson, Hiawatha, Va. 10
To Mountain—J. M. Rectar, Baywood, Va. 10
To Contentnea—F. W. Boswell, Wilson R. F. D..... 20
To Fishers River—G. F. Key, Ararat, N. C. 40
To Upper Mayo—Elder J. A. Fagg, Winston-Salem, N. C. 40
To Eastern Correspondence—S. B. Denny, Wilson, N. C. 20

MINUTES TO SISTER CHURCHES

To Flat Creek—Mrs. Boss Parker, Richfield, N. C. 20
To Sandy Creek—J. S. James, Liberty, Rt. 1, N. C. 20
To White Oak Springs—T. R. Freeman, Steeds, N. C. 40
To Salisbury—C. B. Owens, Salisbury, N. C. 60
To Pierces Chapel—E. L. Summey, Trinity, Rt. 1, N. C.... 20
To Cotton Creek—Leland Maness, Biscoe, N. C. 60
To Pleasant Hill—F. L. Helms, Mooresville, N. C. 50
To Pine—C. G. Yarbrough, Linwood, Rt. 1, N. C. 60
To Saints Delight—J. A. Fagg, Winston-Salem, N. C. 45

CIRCULAR LETTER

TO THE MESSENGERS AND BRETHREN THAT COMPOSE THE 114th SESSION OF THE ABBOTTS CREEK ASSOCIATION—GREETING:

As I was appointed to write the Circualr Letter, I not knowing how to start nor where to begin, will make the awkward attempt, and knowing that without the guidance of the Alfighty it will be a poor attempt.

I will say by the mercy and grace of God we have peace among ourselves and should take heed, that we do not sleep but should at all times be ready to detect anything that would destroy our peace. Put on the whole armor of God ready for action if discrepances should appear among us.

We should labor together in love as becometh the children of God, denying ourselves for our brethren and the needy, the orphans and widows.

We have so many different factions to come in contact with we know not where to go, for in them some know the truth yet in reality deny it. Oh that God might give such the Spirit of Truth.

Knowledge from God promotes truth, charity and love, but when we get off on the isms of man, it shows unfaithfulness of their calling if peradventure they have been called. The apostle John says he that is borned of God heareth God's word and he that is so borned will understand the spiritual guidance and preach the truth and not get off on man's isms. If our leaders or editors of our church papers would denounce such manmade isms as some preach and advocate, I think there would be less of it preached, but as long as the editors fellowship such it will encourage them to preach it and mislead the weak minded to follow it.

In Paul's writing to the Galatian brethren Chapter 1 second verse: But I certify you brethren that the gospel which was preached of me is not after man (2 verse) for I neither received it of man, neither was I taught it but by the revelation of Jesus Christ.

If our preachers would preach that which was taught by Jesus Christ there would be less confusion and fewer factions and splits in our churches and associations.

Written in love and no hard feeling toward any, may the Grace of God be with us now and forever, Amen.

J. S. JAMES.

CONSTITUTION OF THE ABBOTTS CREEK UNION PRIMITIVE BAPTIST ASSOCIATION

1. We believe in one only True and Living God, the Father, the Word and the Holy Ghost.

2. We believe that the Scriptures of the Old and New Testaments are the Word of God, and the only rule of faith and practice.

3. We believe in the doctrine of original sin.

4. We believe in man's impotency to recover himself from the fallen state he is in by his own free will and ability.

5. We believe in the doctrine of Election, that God chose His people in Christ before the foundation of the earth.

6. We believe that God's elect who are sinners of Adam's fallen family are in His good time effectually called and justified in the sight of God by the imputed righteousness of Jesus Christ, received by faith alone which faith is productve of good works.

7. We believe that the Saints shall persevere in Grace and never finally fall away.

8. We believe baptism by immersion according to the Scriptures and the Lord's Supper are both ordinances of Jesus Christ, and belong to the believers only.

9. We believe in the ressurrection of the dead, both of the just and the unjust, and in the final judgment.

10. We believe that no minister has a right to the administration of the ordinance but such as are regularly baptized and come under the imposition of hands of the presbytery.

11. We also believe that an association has no right to assume any authority over churches, but only to sit as an advising council, and shall not impose any measures on churches without their knowledge and consent.

RULES OF DECORUM

1. The Association shall be opened by singing and prayer by the Moderator or some person by him chosen, letters to be called for and the Association organized.

2. A Moderator shall be chosen by the members of the Association at each meeting, whose duty it shall be to keep good order, explain and put questions, administer reproof and announce decisions.

3. Call for corresponding letters or ministers. Invite the messengers to seats, who shall be entitled to equal privileges in the Association with members composing it, except in appointing the place to hold the Association.

4. Invite ministering brethren to seats, who shall be entitled to equal privileges with corresponding messengers.

5. Any members in the Association shall have liberty to speak by rising and addressing the Moderator, who shall not be interrupted while speaking unless called to order by the Moderator, or some member, and if called to order may appeal to the Association for their decision for the propriety of the call.

6. No member shall speak more than three times on the same subject without leave of the Association.

7. During the sitting of the Association a respectable decency becoming saints shall be preserved, forbearing to disrespect or interrupt each other while speaking. Proper attention shall be paid to the speaker. All walking about, whispering or talking in time of conference is to be avoided. Members may leave by consent of the Association.

8. It shall be the duty of every member to vote on a question when put except the Moderator who shall vote only when the Association is equally divided, then he shall give the deciding vote.

9. A majority shall decide all matters which may come before them.

10. No query to be debated except sent from a church or brought in by the committee on arragements.

11. Each church shall be entitled to three messengers, and the minutes distributed according to the contribution.

12. These rules are subject to alteration or amendment when two-thirds of the Association may think necessary.

13. The Association may appoint a clerk as often as they may deem it necessary, whose duty it shall be to enroll the names of the messengers, minute the state of the churches and keep a regular record of the transactions of the Association.

STATISTICAL TABLE FOR 1939

CHURCHES	MESSENGERS	Recd. by Experience	Recd. by Letter	Dismissed by Detter	Excluded	Restored	Deceased	Total Membership	Contribution
Sandy Creek	J. S. James, Joe Nance, John Langford							9	$ 5.00
Salisbury	T. W. Smith, C. B. Owen, W. F. Owen						1	31	24.00
Cotton Creek	Leland Maness, J. T. Vanhoy, B. F. Cochran				1			19	39.00
White Oak Springs	G. H. Cornelison, W. E. Mabe, J. W. Bondurant	1						22	13.75
Big Creek	Not Represented								
Mt. Tabor	Not Represented								
Pierce's Chapel	E. L. Summey, Mrs. E. L. Summey Bessie Summey							4	2.00
Flat Creek	L. C. Arey, Lillie Parker, F. L. Lowrey							8	5.00
Pleasant Hill	L. G. Cashion, F. L. Helms, R. C. Perkins						1	37	14.50
									$103.25

286.4

MINUTES

OF THE

One Hundred and Fifteenth Annual Session

OF THE

Abbott's Creek Union

PRIMITIVE BAPTIST ASSOCIATION

HELD WITH THE

SALISBURY CHURCH

Rowan County, North Carolina

Commencing On Saturday Before The Fourth Sunday

In August, 1940

MINUTES OF THE ONE HUNDRED AND FIFTEENTH
ANNUAL SESSION OF THE

ABBOTT'S CREEK UNION PRIMITIVE BAPTIST ASSOCIAION

PROCEEDINGS

SATURDAY MORNING, AUGUST 24, 1940

1. After praise and prayer by Elder Hill from Georgia, Elder D. P. Broadway preached the introductory sermon.

2. After intermission of one hour, the messengers from the several churches met in the house and after praise and prayer by Elder T. R. Crawford of Georgia, the letters from the several churches were called for, read and their contents noted.

3. The Rules of Decorum were not read.

4. Elected Deacon L. A. Wright Moderator, and Elder D. P. Broadway assistant Moderator.

5. Appointed committee on arrangements as follows: Frank Owen, E. L. Summey and J. S. James.

6. Appointed preaching committee as follows: C. B. Owen and Lester Helms.

7. Appointed finance committee as follows: G. H. Cornelison and Charlie Maness.

8. Called for petitionary letters. None presented.

9. Invited the visitors to seats. Those present were:

St. Claires Bottom, Va.—None.

Saints Delight Church—C. F. Shields and wife.

Mountain—None.

Contentnea—None.

Fishers River—Elders George Denny and J. G. Fulk.

Center—Elder G. D. Roten, Brethren G. E. Kilby and G. O. Blevins, Sister Kate Kilby and others.

Pine Church—W. P. Williams and wife, Philip Young and Wife, James Williams and wife, H. A. Williams and wife and many others.

Upper Mayo—Elder J. A. Fagg and wife, Elder J. W. Tuttle and wife, Elder Moore, Jesse Lawson and others.

Flint River Association, Ga—Elder T. R. Crawford, Bro. Henry Hester and wife and Sister Railsback.

Pulaski Association, Ga.—Elder G. A. Hill.

No Creek—Brother Forest.

Abbotts Creek Church—Sisters Teague and Hedgecock.

New River—None.

Eastern Correspondence—Elder S. B. Denny and wife, G.

B. Pearce, Sister Patrick and Sister Brown.

10. We received a file of Minutes from Upper Mayo, St. Claires Bottom, Va., Fishers River and New River.

11. The circular letter was called for and referred to the committee on arrangements.

Adjourned till Monday morning.

MONDAY MORNING, AUGUST 26, 1940

The Association was opened by praise and prayer by Elder Moore.

12. Called on committee on arrangements to report. The report was received and committee discharged.

13. Called messengers' names and noted absentees.

14. Called on corresponding messengers to report. The report was received.

15. Appointed messengers to Sister Associations as follows:

To Fishers River—C. B. Owen and F. L. Helms.

To St. Claires Bottom, Va.—Minutes.

To New River—Elder D. P. Broadway and Brother F. L. Helms.

To Mountain—Minutes.

To Center—Minutes.

To Upper Mayo—Elder D. P. Broadway, and Brethren C. B. Owen, F. L. Helms, D. W. Compton and T. R. Freeman.

To Eastern Correspondence—Minutes.

16. Appointed Leland Maness to write our next circular letter.

17. The finance committee reported as follows:

Sent in by Churches	$126.30	
Given by Friends	45.78	
	$172.13	
Gave the Moderator		$ 10.00
Gave the Clerk		10.00
Printing Minutes		25.00
Gave the Ministers		113.00
Miscellaneous Expenses		5.00
Balance		9.13
		$172.13

18. Appointed the finance committee to distribute the money among the ministers.

19. Agreed that our next Association be held with the Cotton Creek Church, two miles east of Star, Montgomery County, N. C., to commence on Saturday before the fourth

Sunday in August, 1941, and continue three days.

20. Appointed the Clerk to superintend the printing of 500 copies of these Minutes, and $25.00 be allowed for same.

21. Gave the Moderator and Clerk $10.00 each for their services.

22. Called for presbyteries to report. No reports received.

23. The Association extends thanks to God for His wonderful blessing with which He blessed our preachers to declare His counsel and His children to hear the same, and to the brethren, sisters and friends of this community for their hospitality and kindness during this meeting, and to the Arey Lumber Company for lumber, the Duke Power Company for lights and the City Ice Company for ice and water.

24. Adjourned to time and place appointed.

DEACON L. A. WRIGHT, Moderator,
Star, N. C.

ELDER D. P. BROADWAY, Assistant Moderator,
Salisbury, N. C.

DEACON T. R. FREEMAN, Clerk,
Steeds, N. C.

ORDER OF PREACHING

Saturday Morning—Elder D. P. Broadway, Rom. 8:26-31.

Saturday Afternoon—Elder Roten. Clerk failed to get text. Elder F. R. Moore. Clerk failed to get text. Elder L. G. Cashion, no certain text.

Sunday Morning—Elder J. A. Fagg, Rev. 5:6-9. Elder T. R. Crawford from Georgia, Psalm 81. Elder S. B. Denny, Psalms 8:3. Elder J. G. Fulk, Unto us a child is born, etc.

Sunday Afternoon—Elder J. W. Tuttle, Hebrews 9:36. Elder George Hill from Georgia, Cor. 5:13. Elder Geo. Denny, Matthew 11:1.

Monday Morning—Elder J. W. Tuttle. Galatians third chapter. Elder F. R. Moore, Rev. 20:6.

CIRCULAR LETTER

Salisbury, N. C., Rowan County.

TO THE ABBOTTS CREEK ASSOCIATION,
GREETINGS:

Dear Brethren: As I was appointed at our last session of our Association, to write a circular letter for this session, I now make the attempt. I do not know the purpose of a circular letter, therefore I will just do the best I can, hoping the Lord will guide my mind, and if I make a mess of it, I will not say the Lord did it. We have come through a long seige of Association troubles, causing many to fall out with Associations. Several churches are living out to themselves, on account of the troubles that have caused divisions among good brethren, in different Associations.

There is nothing wrong with Associations, the trouble comes from individuals, in individual churches, who make up the Associations. So an Association is just what the churches of its membership make it. If all of the churches are in peace, then the Association will be peaceable, for it is the associating ourselves together, that constitutes an Association, and fractions of the different churches that meet together do not have as much power as the whole church, therefore the Association is powerless, and can only pass on Association matters.

I hope to live to see the time when all orderly Primitive Baptist churches come together in an associational capacity, to sing, pray and preach together; that is what it is for, not a supreme court.

I am glad to say that all of our churches are in peace and fellowship with each other, so that when we come together in an association we can enjoy our meetings, enjoy the brethren and sisters who come to be with us. Many Associations take up too much time in their business, cutting short the time for preaching. This ought not to be, and we go through as quick as we can so as to have more time to devote to preaching, without wearing the congregation out waiting for preaching.

What I say to the churches in the Abbotts Creek Association, I say to all churches in sister Association, "Watch for trouble makers." The Scriptures teach us to mark them who cause divisions among us, and I say, if you cannot reconcile them, get rid of them, the sooner the better for the health of the church. Pray for each other; if we do that, we will have peace. The church cannot live with luke-warm members in her membership. That is a bad disease, they should be hot or cold, and if too cold, the church should turn the heat on them.

We do appreciate our visitors from sister Associations, especially the ministers. We need your co-operation, your love, your fellowship and your advice in matters pertaining to the peace and fellowship of correspondence. We always try to preach all ordained preachers, that come to our Association, and if possible, all licentiates, but we should not worry our congregation with late hours in order to preach all licentiates, and they should not feel hurt if they are not called on when they visit out of their home Association. I think it best for churches to keep their licentiates at home until they are satisfied that they are called to preach, then ordain them, or loose them and let them go. I have heard young licentiates dwell long and loud on their calling, as if that proves that they are called, but the only proof that they are called, is that they do preach. It is the duty of all churches to watch those that they turn loose, and if they think that their gift is not profitable, call them in, it may hurt the one called in, but it is better to hurt one, than to hurt the cause.

I know this is an unusual letter to offer as a circular letter, but it is all I have to offer. I asked our Moderator to explain the purpose of a circular letter, and he said it was to set forth the doctrine.

We have many ministers to set forth the doctrine, some do and some don't; they could also give good advice to the churches; some do and some don't; they could admonish churches to look after the welfare of their pas-

ters; some do and some don't. Those that do are called money hunters; some are and some are not. Churches should look after their pastor's moral conduct, as well as their finances, some do and some do not. All church members should give as much to their pastor and church as they throw away for foolishness, some do and some don't. Church members should give their moral support as well as financial support to their pastor and church, some do and some don't. Our preachers should admonish church members to do their duty, or that there is a duty for all to do, after they are made alive in Christ, some do and some are afraid to dwell on the subject of duty.

There is a duty for all to do, not to get life, but because of the life, and in order to live after we are made alive.

Paul said in Ephesians 2:1: And you hath He quickened, (made alive) who were dead in trespasses and sins. There is no spiritual duty to teach the dead, but after one is made alive in Christ, there is a duty for them to perform. They should go home to their friends, join the church, be baptized, attend church, help pay the expenses of the pastor, and the church. We should help our pastor for more than one reason, we should help to lighten his financial burdens, also to show him that we appreciate him. Many other things could be said along the line of duty. I want to say in closing, that our churches believe in the sovereignty of the church, they have a right to accept or reject any who may come among them, they are the judges. If each would so judge those that would divide the flock, and turn them down, send them away, have nothing to do with them, trouble would soon cease among our people, and peace would abound.

Your unworthy Brother,

C. B. OWEN.

MINUTES TO SISTER ASSOCIATIONS

To St. Clairs Bottom—C. N. Tilson, Hiawatha, Va..... 10
To Mountain—J. M. Rectar, Baywood, Va. 10
To Contentnea—F. W. Boswell, Wilson R. F. D. 20
To Fishers River—G. F. Key, Ararat, N. C. 40
To Upper Mayo—Elder J. A. Fagg, Winston-Salem, N. C. 40
To Eastern Correspondence—S. B. Denny, Wilson, N. C. 20

MINUTES TO SISTER CHURCHES

To Flat Creek—Mrs. Boss Parker, Richfield, N. C. 20
To Sandy Creek—J. S. James, Liberty Rt. 1, N. C. 20
To White Oak Springs—T. R. Freeman, Steeds, N. C. 40
To Salisbury—C. B. Owen, Salisbury, N. C. 60
To Pierces Chapel—E. L. Summey, Trinity Rt. 1, N. C. 20
To Cotton Creek—Leland Maness, Biscoe, N. C. 60
To Pleasant Hill—F. L. Helms, Mooresville, N. C. 50
To Pine—C. G. Yarbrough, Linwood Rt. 1, N. C. 60
To Saints Delight—J. A. Fagg, Winston-Salem, N. C. 45

CONSTITUTION OF THE ABBOTTS CREEK UNION PRIMITIVE BAPTIST ASSOCIATION

1. We believe in one only True and Living God, the Father, the Word, and the Holy Ghost.

2. We believe that the Scriptures of the Old and New Testaments are the Word of God, and the only rule of faith and practice.

3. We believe in the doctrine of original sin.

4. We believe in man's impotency to recover himself from the fallen state he is in by his own free will and ability.

5. We believe in the doctrine of Election, that God chose His people in Christ before the foundation of the earth.

6. We believe that God's elect who are sinners of Adam's fallen family are in His good time effectually called and justified in the sight of God by the imputed righteousness of Jesus Christ, received by faith alone which faith is productive of good works.

7. We believe that the Saints shall persevere in Grace and never finally fall away.

8. We believe baptism by immersion according to the Scriptures and the Lord's Supper are both ordinances of Jesus Christ, and belong to the believers only.

9. We believe in the ressurrection of the dead, both of the just and the unjust, and in the final judgment.

10. We believe that no minister has a right to the administration of the ordinance but such as are regularly baptized and come under the imposition of hands of the presbytery.

11. We also believe that an Association has no right to assume any authority over churches, but only to sit as an advisory council, and shall not impose any measures on churches without their knoweldge and consent.

RULES OF DECORUM

1. The Association shall be opened by singing and prayer by the Moderator or some person by him chosen, letters to be called for and the Association organized.

2. A Moderator shall be chosen by the members of the Association at each meeting, whose duty it shall be to keep good order, explain and put questions, administer reproof and announce decisions.

3. Call for corresponding letters of ministers. Invite messengers to seats, who shall be entitled to equal privileges in the Association with members composing it, except in appointing the place to hold the Association.

4. Invite ministering brethren to seats, who shall be entitled to equal privileges with corresponding messengers.

5. Any members in the Association shall have liberty to speak by rising and addressing the Moderator, who shall not be interrupted while speaking unless called to order by the Moderator, or some member, and if called to order may appeal to the Association for their decision for the propriety of the call.

6. No member shall speak more than three times on the same subject without leave of the Association.

7. During the sitting of the Association a respectable decency becoming Saints shall be preserved, forbearing to disrespect or interrupt each other while speaking. Proper attention shall be paid to the speaker. All walking about, whispering or talking in time of conference is to be avoided. Members may leave by consent of the Association.

8. It shall be the duty of every member to vote on a question when put except the Moderator who shall vote only when the Association is equally divided, then he shall give the deciding vote.

9. A majority shall decide all matters which may come bfeore them.

10. No query to be debated except sent from a church or brought in by the committee on arrangements.

11. Each church shall be entitled to three messengers, and the minutes distributed according to the contribution.

12. These rules are subject to alteration or amendment when two-thirds of the Association may think necessary.

13. The Association may appoint a clerk as often as they may deem it necessary, whose duty it shall be to enroll the names of the messengers, minute the state of the churches and keep a regular record of the transactions of the Association.

STATISTICAL TABLE FOR 1940

CHURCHES	MESSENGERS	Recd. by Experience	Received by Letter	Dismissed by Letter	Restored	Excluded	Deceased	Total Membership	Contributions
Sandy Creek	J. S. James, Joe Nance, T. H. Williams*, Annie Nance							9	$ 2.25
Salisbury	C. B. Owen, C. W. Smith, W. F. Owen	2					1	33	35.00
Cotton Creek	Leland Maness, C. W. Smith, B. F. Cochran				1			18	82.00
Whtie Oak Springs	J. W. Bondurant*, W. E. Mabe, G. H. Cornelison							22	16.10
Big Creek	Not Represented								
Mt. Tabor	Not Represented								
Pierce's Chapel	E. L. Summey, T. L. Small							4	2.00
Flat Creek	L. C. Arey							9	5.00
Pleasant Hill	J. A. Barbee, F. L. Helms, D. W. Compton	1					1	37	24.00
	Absentees marked thus *	3			1		2	132	$126.35

MINUTES

OF THE

One Hundred and Sixteenth Annual Session

OF THE

Abbott's Creek Union

PRIMITIVE BAPTIST ASSOCIATION

HELD WITH THE

Cotton Creek Church

Montgomery County, North Carolina

Commencing On Saturday Before The Fourth Sunday

In August, 1941

OFFICERS

ELDER D. P. BROADWAY, Moderator ..... Salisbury, N. C.
DEACON L. A. WRIGHT, Assistant Moderator ..... Star, N. C.
DEACON T. R. FREEMAN, Clerk ..... Steeds, N. C.

MINUTES OF THE 116TH ANNUAL SESSION OF THE ABBOTT'S CREEK UNION PRIMITIVE BAPTIST ASSOCIATION

PROCEEDINGS

SATURDAY MORNING, AUGUST 23, 1941

1. After praise and prayer by Elder J. W. Tuttle, the introductory sermon was preached by Elder C. R. Dancy, from St. Claires Bottom, Virginia.

2. After intermission of one hour, the messengers from the several churches met in the house. Elder G. W. Wood, from the Upper Mayo Association, opened services with praise and prayer.

Deacon L. A. Wright resigned as Moderator on account of physical inability to perform the duties of Moderator. At this instance Elder D. P. Broadway, the assistant Moderator, took charge.

The Association gave Brother Wright a rising vote of thanks for his efficent services as Moderator.

The letters from the several churches were called for, read and their contents noted.

3. The Rules of Decorum were not read.

4. Elected Elder D. P. Broadway Moderator and Deacon L. A. Wright assistant Moderator.

5. Appointed committee on finance as follows: C. A. Maness, J. W. Williams, and G. H. Cornelison.

6. Appointed committee on arrangements as follows: P. H. Young, Lester Helms, and J. T. Vanhoy.

7. Appointed preaching committee as follows: C. B. Owen, J. S. James, and Albert Yarbrough.

8. Called for petitionary letters. None presented.

9. Invited visitors to seats. Those present were:

St. Clair's Bottom, Va.—Elder C. R. Dancy.

Saints Delight Church—Brother C. F. Shields and wife.

Mountain Association—Minutes.

Contentnea—Minutes.

Fisher's River—Elders R. H. Riggins and George Denny, and Brother T. M. Simpson.

Center—Elder G. T. Roten.

Upper Mayo—Elders J. W. Tuttle, J. A. Fagg, G. W. Wood, and Brother D. A. Priddy.

Flint River—None.

Pulaski Association, Ga.—None.

No Creek—None.

Buffalo River Association—Elder J. A. Burcham.

New River—None.

Eastern Correspondence — Elders S. B. Denny and O. S.

Young, and Brother Flinchum.

10. We received a file of Minutes from St. Clair's Bottom, Virginia, Eastern Correspondence, Mountain, and Upper Mayo.

11. The Circular Letter was called for and referred to committee on arrangements.

Adjourned till Monday morning.

MONDAY MORNING, AUGUST 25, 1941

The Association was opened by praise and prayer by Eld. L. G. Cashion.

12. Called on committee on arrangements to report. The report was received and committee discharged.

13. Called messengers' names and noted absentees.

14. Called on corresponding messengers to report. The report was received.

15. The circular letter was read and approved.

16. Appointed messengers to sister Associations as follows:

To Fisher's River—Elder L. G. Cashion and Brethren C. B. Owen, P. H. Young, and J. W. Williams.

To St. Clair's Bottom, Va.—Elder D. P. Broadway.

To New River—Minutes.

To Mountain—C. B. Owen.

To Center—Minutes.

To Upper Mayo—Elders L. G. Cashion and D. P. Broadway, and Brethren C. B. Owen, W. E. Mabe, A. G. Yarbrough, J. W. Williams and Jesse Mabe.

To Eastern Correspondence—Elders D. P. Broadway and L. G. Cashion.

17. Appointed P. H. Young to write our next circular letter.

The Association extends Elders Broadway and Cashion or any member of this Association the right to represent at any Association they may attend.

The finance committee reported as follows:

Sent in by churches	$137.75	
Given by friends	11.40	
Balance from last year	9.13	
	$158.28	
Gave the Moderator		$ 10.00
Gave the Clerk		10.00
Gave the Assistant Moderator		7.00
Gave the Ministers		88.00
Printing Minutes		25.00
Miscellaneous		12.50
Balance in the Treasury		5.78
		$158.28

18. Appointed the finance committee to distribute the money among the ministers.

19. Agreed that our next Association be held with the church at Pine (located at Churchland, N. C., Davidson county, on Highway No. 150). To commence on Saturday before the fourth Sunday in August, 1942, and continue three days.

20. Appointed the Clerk to superintend the printing of 500 copies of these Minutes, and $25.00 be allowed for same.

21. Gave the Moderator and Clerk $10.00 each and the assistant Moderator $7.00 for their services.

22. Called for presbyteries to report.

Deacon A. G. Yarbrough reported that a presbytery at Pine Church, consisting of Elders D. P. Broadway, S. H. Reid and J. R. Worrell from the Upper Mayo Association, ordained Brethren P. H. Young and J. W. Williams to the office of Deacon.

23. The Association extends thanks to God for His wonderful blessings with which He blessed our preachers to declare His counsel and His children to hear the same and to the brethren, sisters and friends of this community for their hospitality and kindness during this meeting, and to the Coggins Lumber Company for the use of the lumber for the seats.

24. Adjourned to the time and place appointed.

ELDER D. P. BROADWAY, Moderator, Salisbury, N. C.
DEACON L. A. WRIGHT, Assistant Moderator, Star, N. C.
DEACON T. R. FREEMAN, Clerk, Steeds, N. C.

NAMES AND ADDRESSES OF VISITING MINISTERS

Elder J. A. Fagg, Winston-Salem, N. C.
Elder J. W. Tuttle, Meadows, N. C.
Elder S. B. Branch, Mayodan, N. C.
Elder G. W. Wood, Leaksville, N. C.
Elder R. H. Riggins, Dobson, N. C..
Elder C. R. Dancy, Hiawatha, Va.
Elder G. T. Roten.
Elder J. A. Burcham.
Elder S. B. Denny, Wilson, N. C.
Elder George Denny, Draper, N. C.
Elder W. J. Brown, Rural Hall, N. C.
Elder Ruben Worrell, Winston-Salem, N. C.
Elder F. R. Moore, High Point, N. C.
Elder O. S. Young.
Elder C. D. Hall.

NAMES AND ADDRESSES OF MINISTERS IN OUR ASSOCIATION

Elder D. P. Broadway, Salisbury, N. C.
Elder L. G. Cashion, Archdale, N. C.

ORDER OF PREACHING

Saturday Morning:
Praise and prayer by Elder J. W. Tuttle.
Elder C. R. Dancy; Jude 1:21.

Saturday Afternoon:
Elder G. T. Roten.. Clerk failed to get text.
Elder G. W. Wood. Clerk failed to get text.
Elder R. H. Riggins. No certain text.

Sunday Morning:
Elder J. W. Tuttle; Hebrews 2:16.
Elder J. A. Fagg; Acts 7:34.
Elder S. B. Denny. Clerk failed to get text.
Elder George Denny. No certain text.

Sunday Afternoon:
Elder J. W. Brown; My words shall not return unto Me void, etc.
Elder F. R. Moore; Greater lovt hath no man than that he lay down his life for his friends.
Elder C. D. Hall; Second Peter 3:9.

Monday Afternoon:
Elder O. S. Young had been selected to preach first but had to go home.
Elder Burcham; Proverbs 31:10.
Elder C. R. Dancy; First Cor. 3:11.
Elder Cashion closed the services.

MINUTES TO SISTER ASSOCIATIONS

To St. Claires Bottom Va.—C. N. Tilson, Hiawatha, Va..... 10
To Mountain—J. M. Rectar, Baywood, Va. 10
To Contentnea—F. W. Boswell, Wilson R. F. D. 20
To Fisher's River—G. F. Key, Ararat, N. C..... 40
To Upper Mayo—Elder J. A. Fagg, Winston-Salem, N. C. 40
To Eastern Correspondence—S. B. Denny, Wilson, N. C. 20

MINUTES TO SISTER CHURCHES

To Flat Creek—Mrs. Boss Parker, Richfield, N. C..... 20
To Sandy Creek—J. S. James, Liberty Rt. 1, N. C..... 20
To White Oak Springs—T. R. Freeman, Steeds, N. C..... 40
To Salisbury—C. B. Owen, Salisbury, N. C. 60
To Pierce's Chapel—E. L. Summey, Trinity Rt. 1, N. C..... 20
To Cotton Creek—T. L. Maness, Star, N. C. 60
To Pleasant Hill—F. L. Helms, Mooresvile, N. C..... 50
To Pine—C. G. Yarbrough, Linwood Rt. 1, N. C..... 60
To Saints Delight—C. F. Shields, Kernersville, N. C..... 15

Whereas, the Association appointed Brother Leland Maness to write a Circular Letter to be printed in our Minutes of this session, and failed to do so, the Association chose to reprint a letter written by the late Brother A M. Surratt, whose membership was in Flat Creek Church, Rowan County. The letter is as follows:

Minutes of the Ninety-third Annual Session of the Abbott's Creek Union Primitive Baptist Association, Held With the Church at Cotton Creek, Montgomery County, North Carolina, Commencing on Saturday Before the Fourth Lord's Day in August, 1918.

CIRCULAR LETTER

The time for our Association is drawing near, and a letter is expected to be printed in our Minutes. As I was appointed to write one, I will now make the effort, not knowing what to write. But it is the desire of my heart to write what is acceptable unto the Lord, and comforting to His people.

I have no particular subject, though the Scriptures are abundantly full and free, and so strong in favor of the Primitive Baptist Church of Christ, that the enemy has no ground at all to build upon, yet he claims ground in his blind zeal, and strives to get the upper hand of all Christ's servants. So Christ commanded His children to watch and pray, lest ye enter into temptation.

Dear people of God, we are living in a time of great distress of coldness in the churches, and trouble in the land, war and bloodshed, and it has not come without a cause. The nations have become too highly exalted, and we are coming down to poverty, and I fear the children of God have failed to keep the precepts and examples of Jesus Christ, as He has laid them down and have, therefore, become cold, weak and faint: And the greatest remedy I know is to humble ourselves down to the very dust, if possible, before the great Judge of all the earth and confess all our sins to Him and beg for mercy. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from unrighteousness. See I John 1:9.

Let us never forget to study our Bible prayerfully, and pray fervently in secret. Daniel prayed three times daily to the great God of Heaven and came safely through the lion's den. David left on holy record that he prayed three times a day. At midnight Paul and Silas prayed and sang praises unto God, and the prisoners heard them and immediately the prison house was shaken, the doors were all opened, and every one's hands were loosed, and the keeper of the prison was converted or saved and all his house..

This is one of the many displays of God's mighty power, and we love to write of His doings. He is the same God of all power now and forever, and He is in Heaven and is happy there within, and of His Own Self needs nothing that poor sinful man can do or give. Yet He says in His glory that He delighteth in the man that feareth His name and trembleth at His word. Precious words indeed to the poor and needy.

Well, I will close my scattering remarks by asking the dear brethren of the Abbott's Creeek Assoociation to accept the above if in accord with the Holy Word of God, and if not, pardon the error, and make any changes necessary.

Your unworthy servant,

A. M. SURRATT.

Route No. 2, Richfield, N. C.

CONSTITUTION OF THE ABBOTT'S CREEK UNION PRIMITIVE BAPTIST ASSOCIATION

1. We believe in one only True and Living God, the Father, the Word, and the Holy Ghost.

2. We believe that the Scriptures of the Old and New Testaments are the Word of God, and the only rule of faith and practice.

3. We beliieve in the doctrine of original sin.

4. We believe in man's impotency to recover himself from the fallen state he is in by his own free will and ability.

5. We believe iin the doctrine of Election, that God chose His people in Christ before the foundation of the earth.

6. We believe that God's elect who are sinners of Adam's fallen family are in His good time effectually called and justified in the sight of God by the imputed righteousness of Jesus Christ, received by faith alone which faith is productive of good works.

7. We believe that the Saints shall persevere in Grace and never finally fall away.

8. We believe baptism by immersion according to the Scriptures and the Lord's Supper are both ordinances of Jesus Christ, and belong to the believers only.

9. We believe in the ressurrection of the dead, both of the just and the unjust, and in the final judgment.

10. We believe that no minister has a right to the administration of the ordinance but such as are regularly baptized and come under the imposition of hands of the presbytery.

11. We also believe that an Association has no right to assume any authority over churches, but only to sit as an advisory council, and shall not impose any measures on churches without their knowledge and consent.

RULES OF DECORUM

1. The Association shall be opened by singing and prayer by the Moderator or some person by him chosen, letters to be called for and the Association organized.

2. A Moderator shall be chosen by the members of the Association at each meeting, whose duty it shall be to keep good order, explain and put questions, administer reproof and announce decisions.

3. Call for corresponding letters of ministers. Invite messengers to seats, who shall be entitled to equal privileges in the Association with members composing it, except in appointing the place to hold the Association.

4. Invite ministering brethren to seats, who shall be entitled to equal privileges with corresponding messengers.

5. Any members in the Association shall have liberty to speak by rising and addressing the Moderator, who shall not be interrupted while speaking unless called to order by the Moderator, or some member, and if called to order may appeal to the Association for their decision for the propriety of the call.

6. No member shall speak more than three times on the same subject without leave of the Association.

7. During the sitting of the Association a respectable decency becoming Saints shall be preserved, forbearing to disrespect or interrupt each other while speaking. Proper attention shall be paid to the speaker. All walking about, whispering or talking in time of conference is to be avoided. Members may leave by consent of the Association.

8. It shall be the duty of every member to vote on a question when put except the Moderator who shall vote only when the Association is equally divided; then he shall give the deciding vote.

9. A majority shall decide all matters which may come before them.

10. No query to be debated except sent from a church or brought in by the committee on arrangements.

11. Each church shall be entitled to three messengers, and the Minutes distributed according to the contribution.

12. These rules are subject to alteration or amendment when two-thirds of the Association may think necessary.

13. The Association may appoint a Clerk as often as they may deem it necessary, whose duty it shall be to enroll the names of the messengers, minute the state of the churches and keep a regular record of the transactions of the Association.

STATISTICAL TABLE FOR 1941

CHURCHES	MESSENGERS	Recd. by Experience	Recd. by Letter	Dismissed by Letter	Restored	Excluded	Deceased	Total Membership	Contributions
Sandy Creek	J. S. James, Joe Nance, T. H. Williams							9	$ 4.00
Salisbury	A. C. Vanhoy, C. B. Owen, John Peacock	3					1	35	27.00
Cotton Creek	C. A. Maness, J. T. Vanhoy, B. F. Cochran						2	16	38.00
White Oak Springs	W. E. Mabe, G. H. Cornelison, B. Boone						1	21	13.25
Big Creek	Not Represented.								
Mt. Tabor	Not Represented.								
Pierce's Chapel	E. L. Summey							4	2.00
Flat Creek	J. A. Buge*, Ada Shaver, John Haithcock	3					1	12	12.50
Pleasant Hill	F. L. Helms, L. M. Helms, R. C. Perkins				2			38	34.00
Pine	A. G. Yarbrough, J. W. Williams, P. H. Young	2						41	7.00
	Absentees marked thus *	8			2		5	176	$137.75

MINUTES

OF THE

ONE HUNDRED AND SEVENTEENTH

ANNUAL SESSION

OF THE

ABBOTT'S CREEK UNION

PRIMITIVE BAPTIST ASSOCIATION

+ + +

HELD WITH THE CHURCH AT

PINE MEETING HOUSE

DAVIDSON COUNTY, N. C.

Commencing on Saturday Before the Fourth Sunday in August, 1942

OFFICERS

ELDER D. P. BROADWAY, Moderator.....Salisbury, N. C.

DEACON T. R. FREEMAN, Clerk.....Steeds, N. C.

DEACON P. H. YOUNG, Clerk Pro-Tem.....Linwood, N. C., Rt. 1

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MINUTES OF THE 117TH ANNUAL SESSION OF THE

ABBOTT'S CREEK UNION PRIMITIVE BAPTIST ASSOCIATION

PROCEEDINGS

SATURDAY MORNING, AUGUST 22

1. After praise and prayer by Elder U. G. Nichols, the introductory sermon was preached by Elder J. A. Fagg, by the request of Elder D. P. Broadway. Text: Rom. 8:38,39.

2. After an intermission of one hour the messengers from the several churches met in the house. The business session was opened with praise and prayer by Elder W. W. Roberts. As Brother T. R. Freeman, clerk of the association, was absent on account of sickness, Brother P. H. Young was appointed clerk pro-tem, C. B. Owen to assist him for this session. The letters from the several churches were called for and read. All messengers were seated.

3. Elder D. P. Broadway was elected moderator. At this time the moderator sent Elders M. L. Simmons, J. R. Worrell, and J. G. Fulk to the stand to preach.

4. On motion the rules of decorum were not read, but ordered printed in our minutes.

5. Appointed committee on finance as follows: C. A. Maness, C. R. Helm, and E. F. Yarbrough.

6. Appointed committee on arrangements as follows: Elder L. G. Cashion, E. L. Summey, and C. B. Owen.

7. Appointed committee to arrange preaching as follows: C. B. Owen, J. S. James, and A. G. Yarbrough.

8. Called for petitionary letters. None presented.

9. Invited correspondents to seats. Those present were:
St. Clair Bottom—Elders H. M. Blevins and C. R. Dancy.
Fishers River—Elders F. P. Stone, J. G. Fulk, and G. W. Harris.
Upper Mayo—Elders J. A. Fagg and J. W. Tuttle.
Mountain—None.
Contentnea—None.
Flint River—None.
Invited visitors to seats. The following were seated:
Fishers River—Brother G. T. Jones.
Center—Brother G. O. Blevins, wife and daughter.
Upper Mayo—Brother W. W. Fagg and wife, Brother John

Clark and wife, and Sister Johnson, Elders J. R. Worrell and F. L. Moore.
Indian Creek—Elder U. G. Nichols.
No Creek Church—Brother Eddie Creed, H. T. Shoaf, and Deacon Noah Nance.
Abbott's Creek Church—Deacon G. W. Yokely.
Morehead City—Elders W. W. Roberts and M. L. Simmons.
Saints Delight Church—Deacon C. W. Shields and wife.

10. We received a file of minutes from Fishers River, Upper Mayo, St. Clair Bottom, and Center.

11. The circular letter was called for and referred to the committee on arrangements. Dismissed by prayer by Elder F. P. Stone.

Adjourned until Monday morning at 9 o'clock. Sunday service to begin at 10 o'clock.

MONDAY MORNING, AUGUST 24

The association was opened with praise and prayer by Elder M. L. Simmons.

12. Called on committee of arrangements to report. They report that we adopt the regular order of business, and that we drop correspondence with the Eastern North Carolina correspondence for the present.

13. Called messenger's names and noted absentees.

14. Called on corrseponding messengers to report. Their report was received.

15. The circular letter was received and ordered printed in our minutes.

16. Appointed correspondents to sister association.

CORRESPONDENTS TO SISTER ASSOCIATION

To Fishers River—Elder L. G. Cashion and Elder D. P. Broadway.

To St. Clairs Bottom—C. B. Owen and C. R. Helm.

New River—Minutes.

To Mountain District—Brother James W. Williams and E. F. Yarbrough with instructions to ask for correspondence by messengers and minutes.

To Center—Brother F. L. Helm and A. G. Yarbrough.

To Upper Mayo—C. B. Owen, C. L. Maness, P. H. Young, and Elder L. G. Cashion.

17. Appointed Elder L. G. Cashion to write a circular letter for our next session.
The association extended to Elders D. P. Broadway, L. G. Cashion, J. A. Fagg, and F. R. Moore the right to represent the Abbott's Creek Association at any association they may attend.

18. The finance committee reported as follows:

Sent up by churches		$189.25
Contributed by friends		13.00
Balance on hand from last year		5.78
Total		$208.03
Gave to ministers	$130.00	
Miscellaneous expense	6.70	
Gave moderator	15.00	
Gave clerk	5.78	
Gave clerk pro-tem	10.00	
Allowed for printing minutes	30.00	
Balance on hand	10.55	
Total		$208.03

Appointed the finance committee to distribute the money among the ministers.

19. Agreed that our next association be held with the church at Pleasant Hill, located in Iredell County, six miles west of Statesville, N. C., on old No. 10 highway, and commence on Saturday before the fourth Sunday in August, 1943, and Elder D. P. Broadway to preach the introductory sermon with privilege to appoint some one in his place. Elder L. G. Cashion, his alternate.

20. Appointed the clerk to superintend printing the minutes and that $30.00 be allowed for printing of 600 copies.

21. Gave the moderator $15.00, the clerk $5.78, and clerk pro-tem $10.00

22. Called for Presbyteries to report. Deacon A. G. Yarbrough reported that on Saturday before the third Sunday in September, 1941, Elders L. G. Cashion and S. H. Reid, and Deacons A. G. Yarbrough, J. W. Williams, P. H. Young, and T. H. Williams met with the church at Sandy Creek and ordained Brother Joe Nance to the office of deacon.

Deacon C. B. Owen reports that on the second Sunday in September, 1941, Elders D. P. Broadway, L. G. Cashion, and George Denny, and Deacons A. H. Yarbrough, J. W. Williams, P. H. Young, F. L. Helm, and C. B. Owen met with the church at Flat Creek and ordained Brother J. A. Burage to the office of deacon.

23. The association returned thanks to God for His wonderful blessings, which He blessed our ministers to declare His council and His children to hear and understand the same. And to the brethren and sisters and kind friends of this community for their hospitality and kindness during this meeting; and to the Hulin Lumber Company of Lexington, N. C., for lumber furnished for seats; Mr. Curby Green for water; Mrs. Fairy Kesler for electric power for loud speakers.

24. Minutes read and approved.

25. Adjourned to time and place appointed. Closed with prayer by the moderator.

Elder D. P. Broadway, Moderator, Salisbury, N. C.
Deacon T. R. Freeman, Clerk, Steeds, N. C.
Deacon P. H. Young, Clerk Pro-tem,
Linwood, N. C., Route 1.

NAMES OF MINISTERS AND THEIR ADDRESSES

Elder J. A. Fagg, Winston-Salem, N. C.
Elder J. Watt Tuttle, Danbury, N. C.
Elder C. R. Dancy, Hiawatha, Va.
Elder U. G. Nichols, Sophia, W. Va.
Elder J. R. Worrell, Winston-Salem, N. C.
Elder F. R. Moore, High Point, N. C.
Elder H. W. Blivens.
Elder F. P. Stone, Francisco, N. C.
Elder J. G. Fulk, Mount Airy, N. C.
Elder G. W. Harris, Mount Airy, N. C.
Elder W. W. Roberts, Morehead City, N. C.
Elder M. L. Simmons, Morehead City, N. C.

NAMES AND ADDRESSES OF MINISTERS IN OUR ASSOCIATION

Elder D. P. Broadway, Salisbury, N. C.
Elder L. G. Cashion, Archdale, N. C.

ORDER OF PREACHING

Saturday morning service opened with praise and prayer by Elder U. G. Nichols. Elder J. A. Fagg preached the introductory sermon by request of Elder D. P. Broadway. Text: Rom. 8:38,39.

SATURDAY EVENING

Elder M. L. Simmons. Text: I Tim. 2:7,8.
Elder J. R. Worrell, clerk, failed to get text.
Elder J. G. Fulk, no certain text.
Dismissed by Elder F. R. Moore.

SATURDAY NIGHT

Elder U. G. Nichols preached at Brother H. A. Williams'.
Elders L. G. Cashion and J. W. Tuttle, preached at J. W. Williams'.

SUNDAY MORNING

Service introduced by Elder L. G. Cashion. Elder G. W. Harris preached first. Text: Matt. 7:7,8, followed by Elder H. M. Blevins, failed to get text. He was followed by J. W. Tuttle. Text: I Cor. 2:10, followed by C. R. Dancy, Text: Isaiah 60:8.

SUNDAY AFTERNOON

Elder U. G. Nichols. Text: II Cor. 8:9. Followed by Elder F. P. Stone. Text: Matt. 16:18. Followed by J. W. Tuttle, who closed the service.

SUNDAY NIGHT

Elder W. W. Roberts and M. L. Simmons preached at Brother J. W. Williams' home.

MONDAY MORNING

Elder W. W. Robers. Text: Unto me who is less than the least, etc.
Elder L. G. Cashion. Text: Matt. 17:27.
Elder F. R. Moore. Text: Daniel 6:10.

Thus ended the 117th session of the Abbott's Creek Union. The preaching was sound in doctrine and well delivered.

MINUTES TO SISTER ASSOCIATIONS

To St. Clairs Bottom—C. N. Tilson, Chilhowie, Va..... 20
To Mountain District—J. M. Rector, Baywood, Va..... 25
To Fishers River—G. I. Key, Ararat, N. C..... 40
To Upper Mayo—Elder J. A. Fagg, Winston-Salem, N. C..... 40
To Indian Creek—J. I. Bowling, Beckley, W. Va..... 30
To Center Association—F. T. Miller, Wagoner, N. C..... 25

MINUTES TO SISTER CHURCHES

Flat Creek—Grant Burage, Richfield, N. C., Rt. 1	30
Sandy Creek—J. S. James, Liberty, N. C., Rt. 1	20
White Oak Springs—T. R. Freeman, Steeds, N. C	40
Salisbury, N. C.—C. B. Owen, 1513 First St., Salisbury, N. C	60
Pierces Chapel—E. L. Summey, Trinity, N. C., Rt. 1	15
Cotton Creek—T. L. Maness, Star, N. C	50
Pleasant Hill—F. L. Helm, Mooresville, N. C	40
Pine Meeting House—C. G. Yarbrough, Linwood, N. C., Rt. 1	60
Saints Delight—C. F. Shields, Kernersville, N. C	20
No Creek	20
Abbott's Creek Church	20
Morehead City—Elder W. W. Roberts, Morehead City, N. C	15

CIRCULAR LETTER

To the Ministers and Messengers Who May Compose the 117th Session of the Abbott's Creek Union Primitive Baptist Association.

Greetings:

Dear Brethren: As I was appointed to write the circular letter I will now make the attempt, even though I keenly feel my weakness. I hope I may not write anything that will bring reproach.

I have been meditating on what the circular letter was intended for, and after some thought, I come to this conclusion: That it is to let our correspondence and those from afar off know that we are in peace with one another, and that love and fellowship abounds throughout our association, and that we are standing steadfastly, as we hope in the Faith that was once delivered to the Saints, being guided by the stakes of truth. Peace, wonderful peace. We truly hope and pray that the Great God of Heaven and Earth will continue to verify the saying, wherein it is written, "My peace I give unto you, My peace I leave with you." Brethren, when confusion arises it is evident that true love vanishes. Behold what manner of love the Father hath bestowed upon us, that we should be called the Sons of God. I John 3:1. This love is stronger than natural love. It was for this love of the Great Redeemer that Stephen remained faithful even unto death. It was for this love that Daniel continue to call upon his God, even though the King sent out a decree that "Whosoever ask a petition of any god or man for thirty days, save Thee oh King, he shall be cast into the den of lions." It was for this love of the Father that the three Hebrew boys were cast into the fiery furnace. It was for this love that God had for them that He delivered them. It was for the love that He had for those that were given to the Son that He came down to this sinful world; suffered and died that they should be redeemed and finally saved from an everlasting torment. Then what manner of creatures ought we to be?

Humbly submitted for the consideration of the association.

Yours in humble hope,

PHILLIP H. YOUNG.

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3. Call for corresponding letters of ministers. Invite messengers to seats, who shall be entitled to equal privileges in the Association with members composing it, except in appointing the place to hold the Association.

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12. These rules are subject to alteration or amendment when two-thirds of the Association may think necessary.

13. The Association may appoint a Clerk as often as they may deem it necessary, whose duty it shall be to enroll the names of the messengers, minute the state of the churches and keep a regular record of the transactions of the Association.

STATISTICAL TABLE FOR 1942

CHURCHES	MESSENGERS	Recd. by Experience	Recd. by Letter	Dismissed by Letter	Restored	Excluded	Deceased	Total Membership	Contributions
Sandy Creek	J. S. James, T. H. Williams, Joe Nance	1						10	$ 4.00
Salisbury	C. B. Owen, T. W. Smith, H. C. Owen					1	1	32	40.00
Cotton Creek	J. T. Vanhoy, C. A. Maness, B. F. Cochran						1	14	50.00
White Oak Springs	Jesse Mabe, J. W. Boone, T. R. Freeman					1	1	19	16.00
Big Creek	Not Represented								
Mount Tabor	Not Represented								
Pierces Chapel	E. L. Summey						1	3	2.00
Flat Creek	J. A. Burage, John Hathcock, Grant Burage	10						21	16.00
Pleasant Hill	L. G. Cashion, C. R. Helm, F. L. Helm						1	37	32.00
Pine Meeting House	A. G. and E. F. Yarbrough, P. C. Shoaf	1					1	41	29.00
No Creek	Contribution								.25
	Total	12				2	6	177	$189.25

MINUTES

OF THE

ONE HUNDRED AND EIGHTEENTH

ANNUAL SESSION

OF THE

ABBOTT'S CREEK UNION PRIMITIVE BAPTIST ASSOCIATION

HELD WITH THE

PLEASANT HILL CHURCH

IREDELL COUNTY, NORTH CAROLINA

Commencing on Saturday Before the Fourth Sunday in August, 1943

OFFICERS

ELDER D. P. BROADWAY, Moderator ..... Salisbury, N. C.

DEACON T. R. FREEMAN, Clerk ..... Steeds, N. C.

MINUTES

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ONE HUNDRED AND EIGHTEENTH

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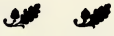
ABBOTT'S CREEK UNION PRIMITIVE BAPTIST ASSOCIATION



HELD WITH THE

PLEASANT HILL CHURCH

IREDELL COUNTY, NORTH CAROLINA

Commencing on Saturday Before the Fourth Sunday in August, 1943

OFFICERS

ELDER D. P. BROADWAY, Moderator ..... Salisbury, N. C.
DEACON T. R. FREEMAN, Clerk ..... Steeds, N. C.

MINUTES OF THE 118TH ANNUAL SESSION OF THE

ABBOTT'S CREEK UNION PRIMITIVE BAPTIST ASSOCIATION

PROCEEDINGS

SATURDAY MORNING, AUGUST 21

1. After praise and prayer by Elder R. E. Douglas, of Mountain Association, the Introductory Sermon was preached by Elder D. P. Broadway.

2. After intermission of one hour the messengers from the several churches met in the house. The business session was opened by praise and prayer by Elder H. D. Barker, of St. Claires Bottom Association. The letters from the several churches were called for and read. All the messengers were seated.

3. Elder D. P. Broadway was elected Moderator.

4. On motion the Rules of Decorum were not read but were ordered printed in our Minutes.

5. Appointed committee on finance as follows: C. A. Maness and C. B. Owen.

6. Appointed committee on arrangements as follows: L. A. Wright, J. W. Williams and R. C. Perkins.

7. Appointed committee to arrange the preaching as follows: J. S. James, Grant Burrage and P. H. Young.

8 Called for petitionary letters. There were none.

9. Invited correspondents to seats. Those present were:

From St. Claires Bottom: Elders C. R. Dancy and H. T. Barker.

From Fishers River: Elders F. P. Stone and Geo. Denny..

From Center: Elder G. D. Roten.

From Upper Mayo: Elders J. A. Fagg, J. W. Tuttle and Brother J. F. Lawson.

From Mountain: Elder R. E. Douglas and Brother W. H. Collins.

From Contentnea: None.

From Flint River: None.

Invited visitors to seats. Those present were:

From Fishers River: Brother J. A. Simmons.

From Center: Brother G. O. Blevins and wife.

From Upper Mayo: Brother D. A. Priddy, Sister Fagg and Sister Tuttle.

From Mountain: Brother W. H. Collins.

From Indian Creek: None.

From No Creek Church: Brother Herbert Forrest and

wife and Brother Eugene Forrest.

From Abbotts Creek Church: Deacon G. W. Yokley and daughters and Sister Simmons.

From Morehead City: None.

From Saints Delight Church: Brother Allan Smith and wife.

From Roaring River: Elder C. P. Hall and Brother J. A. Miller.

10. We received a file of minutes from Upper Mayo, St. Claires Bottom, Eastern North Carolina, Roaring River, Mountain District, Center, and Indian Creek.

11. The circular letter was called for and referred to committee on arrangements.

At this time a motion was carried to transact all the business today and adjourn tomorrow on account of the gasoline and tire situation.

12. Called on the committee on arrangements to report. The report was received and the committee discharged.

13. Called messengers names and noted absentees.

14. Called on corresponding messengers to report. Their report was received.

15. The circular letter was received and ordered printed in these minutes.

16. Appointed correspondents to sister associations as follows:

To Fishers River: Elder D. P. Broadway and Brother C. B. Owen.

To St. Caires Bottom: Elders L. G. Cashion and D. P. Broadway.

To New River: Minutes.

To Roaring River: Minutes.

To Mountain District: Elder D. P. Broadway and Brethren E. F. Yarbrough, J. W. Williams and C. B. Owen.

To Center: Elder D. P. Broadway and Brethren C. B. Owen and F. L. Helms.

To Upper Mayo: Elders D. P. Broadway and Brethren J. W. Williams, P. H. Young and C. B. Owen.

17. Appointed J. W. Williams to write our next circular letter.

18. The finance committee reported as follows:

Sent in by the churches		$192.25
Given by friends		15.50
Balance from 1942		10.55
Total		$218.30
Disbursments as follows:		
Gave the Moderator	$ 15.00	
Gave the Clerk	10.00	
Gave the ministers	99.00	
Cost of printing Minutes	27.00	
Donated to Pleasant Hill Church	53.25	
Balance left over	14.05	
Total	$218.30	

19. Agreed that our next Association be held with the church at White Oak Springs, Montgomery county, North Carolina, to commence on Friday before the fourth Sunday in August, 1944, and continue three days. Elder D. P. Broadway is to preach the introductory sermon or appoint some one.

20. Appointed the Clerk to superintend the printing of 600 copies of these minutes and $27.00 be allowed for same.

21. Gave the Moderator $15.00 and the Clerk $10.00.

22. Callled on Presbyteries to report. No report received..

23. The Association extends thanks to God for His wonderful blessings with which He blessed our ministers to declare His counsel and His children to hear and understand the same, and the brethren, sisters and kind friends of this community for their hospitality and and kindness during this meeting.

24. The Minutes were read and approved.

25. Adjourned to time and place appointed.
Closed by Elder J. A. Fagg.

ELDER D. P. BROADWAY, Moderator, Salisbury, N. C.
DEACON T. R FREEMAN, Clerk, Steeds, N. C.

NAMES OF MINISTERS AND THEIR ADDRESSES

Elder J. A. Fagg, Winston-Salem, N. C.
Elder J. W. Tuttle, Meadows, N. C.
Elder F. P. Stone, Route 2, Dobson, N. C.
Elder C. R. Dancy, Hiawatha, Va.
Elder H. T. Barker, Clinchburg, Va.
Elder C. D. Nall, Winston-Salem, N. C.
Elder G. T. Roten.
Elder R. E. Douglass.

NAMES AND ADDRESSES OF MINISTERS IN OUR ASSOCIATION

Elder D. P. Broadway, Salisbury, N. C.
Elder L. G. Cashion, Archdale, N. C.

ORDER OF PREACHING

Saturday morning. Association opened by Elder R. E. Douglas of Mountain Association.

Introductory sermon preached by Elder D. P. Broadway. Isaiah 61:11.

SATURDAY AFTERNOON

Elder Hall. "I'll put my laws in their hearts and write them in their minds."

Elder H. T. Barker. John 1:1-2.

Elder G. T. Roten. Daniel 8:44.

SATURDAY NIGHT

Elder L. G. Cashion. Eph. 1:1.

SUNDAY MORNING

Services opened by Elder George Denny.

Elder J. A. Fagg. "All power in heaven and earth is given into My hands.""

Elder R. E. Douglass. "This is a great mystery."

Elder C. R. Dancy. "I be not afraid."

SUNDAY AFTERNOON

Elder J. W. Tuttle. Colossians 2:11-16.

Elder F. P. Stone.. "Let brotherly love continue."

Elder George Denny. Clerk failed to get text.

Services closed by Elder D. P. Broadway.

MINUTES TO SISTER ASSOCIATIONS

To St. Clairs Bottom—C. N. Tilson, Chilhowie, Va..... 20
To Mountain District—J. M. Rector, Baywood, Va. 25
To Fishers River—G. I. Key, Ararat, N. C. 40
To Upper Mayo—Elder J. A. Fagg, Winston-Salem, N. C. 40
To Indian Creek—J. I. Bowling, Beckley, W. Va..... 30
To Center Association—F. T. Miller, Wagoner, N. C..... 25

MINUTES TO SISTER CHURCHES

Flat Creek—Grant Burage, Richfield, N. C., Route 1..... 30
Sandy Creek—J. S. James, Liberty, N. C., Route 1..... 20
White Oak Springs—T. R. Freeman, Steeds, N. C. 40
Salisbury—C. B. Owen, 1513 First St., Salisbury, N. C..... 60
Pierces Chapel—E. L. Summey, Trinity, N. C., Route 1..... 15
Cotton Creek—T. L. Maness, Star, N. C. 50
Pleasant Hill—F. L. Helm, Mooresville, N. C..... 40
Pine Meeting —C. G. Yarbrough, Linwood, N. C., Route 1 60
Saints Delight—C. F. Shields, Kernersville, N. C. 20
No Creek 20
Abbott's Creek Church 20
Morehead City—Elder W. W. Roberts, Morehead City,N.C. 15

CIRCULAR LETTER

To the Ministers and Messengers that compose the 118th Session of the Abbott's Creek Union Primitive Baptist Association, Greeting:

Dear Brethren:—As the Brethren appointed me to write a circular letter, I will try in my weak way to write one. I feel like any one else would have been better suited for this than I, but if God will direct my mind, I will make an effort. The Lord directed the mind of the Prophets and Apostles to write the Scriptures and the Lord is still the same today as He was back in that day, and will be the same God at the last day; because He said in Rev. 22:13, I am Alpha and Omega, the beginning and the end. And the 14th verse says: Blessed are they that do His commandments, that they may have right to the Tree of Life, and may enter in through the gates into the City. Every one that has a hope in the Lord Jesus Christ, when they received that hope, I believe there was a commandment came with it, and we believe that commandment is to go home to their friends, which is the church, that they may have right to the Tree of Life and may enter in through the gates into the City, which we believe is referred to as the church, for we find in the 15th verse of the 22 chapter of Revelation: For without are dogs, sorcerers and whoremongers, and murderers and idolaters and whosoever loveth and maketh a lie. We know these are not in the church. These belong to the world. Jesus said, I am the Way, the Truth, and the Life. No man cometh to the Father but by Me.

When we see the love of Jesus in that humble person, we know there is no harm. Let us strive for peace among us, always look on one another for good and not evil. If we are out looking for faults we will surely find them. Especially this poor sinner, for I am just full of them. I am glad the Apostle Paul said in Ephesians 3rd chapter and 8th verse: Unto me, who am less than the least of all saints, is grace given.

Brethren, if you think this is worth printing, do so, and if not, just remember I have written according to my feelings. Hope when you are down in the valley of doubts and fears. Please remember me and mine.

Submitted with love to all.

Yours in humble hope,

L. G. CASHION.

CONSTITUTION OF THE ABBOTT'S CREEK UNION PRIMITIVE BAPTIST ASSOCIATION

1. We believe in one only true and living God, the Father, the Word and the Holy Ghost.

2. We believe that the Scriptures of the Old and New Testament are the Word of God, and the only rule of faith and practice.

3. We believe in the doctrine of original sin.

4. We believe in man's impotency to recover himself from the fallen state he is in by his own free will and ability.

5. We believe in the doctrine of Election, that God chose His people in Christ before the foundation of the earth.

6. We believe that God's elect who are sinners of Adam's fallen family are in His good time effectually called and justified in the sight of God by the imputed righteousness of Jesus Christ, received by faith alone which faith is productive of good works.

7. We believe that the saints shall persevere in grace and never finally fall away..

8. We believe baptism by immersion according to the Scriptures, and the Lord's Supper are both ordinances of Jesus Christ, and belong to the believers only.

9. We believe in the resurrection of the dead both of the just and the unjust and in the final judgment.

10. We believe that no minister has a right to the administration of the ordinance but such as are regularly baptised and come under the imposition of hands of the presbytery.

11. We also believe that an association has no right to assume any authority over churches, but only to sit as an advisory council, and shall not impose measures on churches without their knowledge and consent.

RULES OF DECORUM

1. The Association shall be opened by singing and prayer by the Moderator or some person by him chosen, letters to be called for and the Association organized.

2. A Moderator shall be chosen by the members of the Association at each meeting, whose duty it shall be to keep good order, explain and put questions, administer reproof and announce decisions.

3. Call for corresponding letters or ministers. Invite the messengers to seats who shall be entitled to equal privileges in the Association with members composing it, except in appointing the place to hold the Association.

4. Inviting ministering brethren to seats, who shall be entitled to equal privileges with corresponding messengers..

5. Any member in the Association shall have liberty to speak by rising and addressing the Moderator, who shall not be interrupted while speaking unless called to order by the Moderator, or some member, and if called to order may appeal to the Association for their decision for the propriety of the call.

6.. No member shall speak more than three times on the same subject without leave of the Association.

7. During the sitting of the Association a respectable decency becoming saints shall be preserved, forbearing to disrespect or interrupt each other while speaking. Proper attention shall be paid to the speaker. All walking about, whispering or talking in time of conference is to be avoided. Members may leave by consent of the Association.

8. It shall be the duty of every member to vote on a question when put except the Moderator who shall vote only when the Association is equally divided then he shall give the deciding vote.

9. A majority shall decide on all matters which may become before them.

10. No query shall be debated except sent in from a church or brought in by the committee on arrangements.

11. Each church shall be entitled to three messengers, and the minutes distributed in proportion to the contribution.

12 These rules are subject to alteration or amendment when two-thirds of the Association may think necessary.

13. The Association may appoint a clerk as often as they may deem it necessary, whose duty it shall be to enroll the names of the messengers, minute the state of the churches and keep regular record of the transactions of the Association.

STATISTICAL TABLE FOR 1943

CHURCHES	MESSENGERS	Rec'd by Experience	Rec'd by Letter	Dismissed by Letter	Restored	Excluded	Deceased	Total Membership	Contributions
Sandy Creek	J. S. James, Joe Nance*, Anna Booth	1					1	10	$ 4.00
Salisbury	C. B. Owen, C. A. Livengood, R. M. Branch	4			1		1	36	40.00
Cotton Creek	L. A. Wright, Ben Cochran, C. A. Maness							14	51.00
White Oak Springs	Luke Bodford, Jesse Mabe, T. R. Freeman	1						20	9.00
Big Creek	Not Represented								
Mt. Tabor	Not Represented								
Pierce's Chapel	E. L. Summey								2.00
Flat Creek	John Haithcock, David Arey, Oscar Snider							22	22.00
Pleasant Hill	F. L. Helms, D. W. Compton, R. C. Perkins	1						39	46.00
Pine Meeting House	P. H. Young, J. W. Williams, J. A. Williams	2					1	42	17.25
No Creek	Not Represented								
Abbotts Creek	Contribution								1.00
	TOTALS	9			1		3	183	$192.25
	Absentees marked thus *								

MINUTES

of the

One Hundred and Nineteenth Annual Session

of the

ABBOTT'S CREEK UNION
PRIMITIVE BAPTIST ASSOCIATION

Held with the

GAINES GROVE CHURCH
CHATHAM COUNTY, NORTH CAROLINA

Commencing On Saturday Before the Fourth Sunday
in August, 1944

OFFICERS

[illegible] Tomlinson, Moderator _____ Asheboro, N. C., Rt. 3

[illegible] Strunk, Clerk _____ 1122 N. Pryor St., Charlotte 2, N. C.

[illegible] Tomlinson, Asst. Clerk _____ Asheboro, N. C., P. O. Box 81

PROCEEDINGS OF THE 119TH SESSION OF THE

ABBOTT'S CREEK UNION PRIMITIVE BAPTIST ASSOCIATION

SATURDAY, AUGUST 26TH, 1944, 11:00 A. M.

1st: After praise and prayer by Elder W. J. Berry the Introductory sermon was preached by Elder E. H. Burchett, was followed by Elder A. C. Key.

2nd: After an intermission of one hour, the messengers from the several churches met in the church house, and after praise and prayer by Elder J. F. Boles, the letters from the several churches were called for, read and their contents noted.

3rd: Called for Petitionary letter: None presented.

4th: Reading the rules of Decorum: Were omitted.

5th: Bro. Jesse Trogdon, was elected Moderator.

6th: Bro. J. A. Snider, was elected Clerk.

7th: Bro. J. N. Trogdon, was elected Asst. Clerk.

8th: Invited visiting brethren and sisters to seats.

The following were present and seated:

Upper Country Line: Elder W. C. King.

From Salem: Elder Geo. Hill, A. B. Barham, E. H. Burchett, Z. L. Rhue, D. R. Pyrtle, L. P. Martin, and others.

From Little River: Bro. Wade Brown.

From White Oak: Elder L. L. Yopp, Bro. Bland Lanier and Bro. Young.

From Seven Mile: Minutes.

From Pigg River: Minutes.

From Lower Mayo: Elders J. W. Wyatt and Wife, Eld. W. H. Freeman.

From Bear Creek: Elders J. A. Eudy, Clarence Whitley, Harvey Armond and Wife, Bro. Lester Williams and others.

From Elkhorn: Minutes.

From New River: Minutes.

From Mill Branch: Minutes.

From Smith River: Minutes.

From Kehukee: Minutes.

From Contentnea: Minutes.

From Laurel Springs: Elder J. F. Boles and wife, Bro. Throckmorton.

From Zion: Minutes.

From Black Creek: Minutes.

From Staunton River: Minutes.

From Lower Country Line: Bro. Arthur Adams and wife.

From Seclusia Church, (California) Elder W. J. Berry, and wife.

9th: The following Elders were sent to the church to preach.

Elders A. B. Barham, and Clarence Whitley.

10th: We received a file of minutes from sister associations as follows: Mill Branch, Lower Country Line, White Oak, Elkhorn, New River, Kehukee,

Pigg River, Lower Mayo, Staunton River, Seven Mile, Laurel Springs, Little River, Salem, Smith River, Bear Creek, Upper Country Line, Contentnea, Zion, and Black Creek.

11th: It was agreed for the moderator to make all temporary appointments.

12th: Appointments were made as follows.

13th: Appointed on committee on arrangements: Elder S. T. Atkinson. Brethren Eneas Sikes, C. G. Jones, moderator, clerk, and asst. clerk.

14th: Appointed on committee on finance: Bro. Corby Gaines and Bro. C. O. Lanier.

15th: Appointed on committee to arrange the preaching for the remainder of the association, Bros. Lee Snider, and D. T. Gaines.

16th: Called for circular letter: Which was handed in and referred to committee on arrangements.

17th: It was agreed that our next session of the Abbotts Creek association be held with the church of Rock Hill located in Randolph County, North Carolina, 2-miles south west of Asheboro, N. C. on old Farmers road, commencing on Saturday morning before the fourth Sunday in August, 1945 and continuing through Sunday and Monday.

Elder Z. L. Rhue to preach the Introductory sermon with Elder W. E. Jarrell, as Alternate.

18th: It was agreed that we adjourn until Monday morning at 9:00 o'clock.

19th: Monday morning 9:00 o'clock, August 28th, 1944.

The association opened with praise and prayer by Eld. L. P. Martin.

20th: Called messengers names and noted absentees.

21st: Called on committee on arrangements to report,

We the committee on arrangements submit the following report.

That Bro. C. G. Jones of Lexington church, is due this association acknowledgements, for speaking out of order in Saturday's session of the Abbotts Creek Association, and casting undue reflection on the work and honesty of the Finance committee, and the committee on arrangements, which includes the moderator, clerk and asst. clerk in handling the financial affairs of the association in last years session.

We also recommend that if Bro. C. G. Jones does not make proper acknowledgements to the association for his conduct, that his home church (Lexington) is to be notified by the officers of this association at their earliest convenience.

It was moved and seconded, and carried without a dissenting vote to accept the report of the committee.

A move and second was made by the association, which was carried without a dissenting vote to send the committee on arrangements, together with the moderator, clerk and asst. clerk to notify Lexington church of Bro. Jones conduct at their earliest convenience.

(Bro. Jones was present in Monday's session, but failed to make satisfaction to the association.)

22nd: Called on corresponding messengers to report: some reported those who failed were excused.

23rd: Appointed corresponding messengers to sister associations.

Appointments were made as follows:

To Seven Mile: Elder W. E. Jarrel and wife.

To Bear Creek: Eld. W. E. Jarrell and wife, Brethren R. F. Snider, J. A. Snider, J. F. Hunt, and Jesse Trogdon.

To Lower Country Line: Eld. W. E. Jarrell and wife, Bro. C. O. Lanier.

To Upper Country Line: Eld. W. E. Jarrell, Bro. J. N. Trogdon.

To Lower Mayo: Brethren C. O. Lanier, J. A. Snider, and C. O. Galimore.

To Mill Branch: Eld. W. E. Jarrell and wife, Bro. Lee Snider.

To Salem: Brethren C. O. Lanier, Lee Snider, Lonnie Galimore, W. H. Horkman, J. N. Trogdon.

To Pigg River: Minutes.

To New River: Minutes.

To Elkhorn: Bros. W. N. Lanier, J. A. Snider.

To White Oak: Eld. W. E. Jarrell and wife, Bro. Jesse Trogdon.

To Black Creek: Eld. W. E. Jarrell and wife.

To Staunton River: Minutes.

To Contentnea: Eld. W. E. Jarrell.

To Smith River: Eld. W. E. Jarrell.

To Little River: Eld. W. E. Jarrell, Bro. Jesse Trogdon.

To Kehukee: Eld. W. E. Jarrell and wife.

To Laurel Springs: Elders S. T. Atkinson, W. E. Jarrell, Brethren Lee Snider, J. A. Snider, Lonnie Galimore.

To Zion: Minutes.

24th: The Circular letter was read and received and ordered to be printed in these minutes.

25th: Called on Bro. J. N. Trogdon to write the circular letter for our next years minutes.

26th: Called on finance committee to report, they report as follows:

RECEIPTS:

Sent in from our churches	$129.50
Carried over from last year	68.00
Donated by Brethren, Sisters and Friends	70.00
Total Receipts	$267.50

DISBURSEMENTS:

Allowed for printing and distributing Minutes	$ 35.00
Gave clerk for his services	10.00
Distributed among Elders for "Expenses"	111.00
Donated to Janitor for his Service	10.00
Total Disbursements	$166.00
Balance in hand of clerk	$101.50

The report was received and the committee ordered to be held until the close of the association.

27th: Appointed the clerk to superintend the printing and distribution of 1,000 copies of these minutes.

28th: On motion gave the clerk $10.00 for his service.

29th: Called on presbyteries to report: None reported.

30th: Resolved that we extend our most sincere thanks to God for his wonderful mercy and blessings, shown unto us during this association and to the Gaines Grove church, Brethren, sisters and friends and to the community at large for their kindness and hospitality shown unto us during this association.

31st: After the minutes were read and approved, the association adjourned to place and time appointed.

Jesse Trogdon, Moderator, Asheboro, N. C., Rt. 3.

J. A. Snider, Clerk, Charlotte, N. C., 1122 N. Tryon St.

J. N. Trogdon, Asst. Clerk, Asheboro, N. C., P. O. Box 81.

ORDER OF PREACHING

After praise and prayer by Elder W. J. Berry, the Introductory sermon was preached by,

Elder E. H. Burchett, "Text" Luke 2:41. Was followed by Elder A. C. Key, "Text" In that day a fountain shall be opened, etc.

SATURDAY AFTERNOON

Elder Clarence Whitley, "Text" In the day of these kings, the God of heaven will set up a kingdom, etc.

Elder W. H. Freeman, "Text" Ezekiel 2:1.

Elder J. F. Boles, "Text" In the beginning God made all things.

Elder Z. L. Rhue, "Text" John 6:44-45.

Elder A. B. Barham, "Text" Jeremiah 1:5.

SATURDAY NIGHT

Elder H. L. Armond, "Text" John 3:14.

Elder J. W. Wyatt, "Text" As I thought shall it be. As I purpose so shall it stand.

SUNDAY MORNING

Service opened by Elder Z. L. Rhue, by song and prayer.

Elder J. A. Eudy, "Text" I once was lost, but now I'm found.

Elder D. R. Pyrtle, "Text" In him all fullness shall dwell.

Elder W. C. King, "Text" The word of our God shall stand forever.

SUNDAY EVENING

Elder J. W. Wyatt, "Text" Ye must be born again, etc.

Elder Z. L. Rhue, "Text" John, 13:35.

SUNDAY NIGHT

Elder J. W. Wyatt, "Text" What is man, that the Lord should be mindful of him.

MONDAY MORNING

Elder L. P. Martin, "Text" Thessalonians 5:19.

Elder L. L. Yopp. No certain Text.

Elder Geo. Hill, clerk failed to get text.

CIRCULAR LETTER

Goldston, N. C.

Dear Brethren:

As I was appointed at the last association to write the letter for your consideration, I feel so much of my time that I do not know anything aright, I do hope that love may abound through this setting, I want to be at the feet of my brethren.

When this task was put on me I felt like that I never could write anything that would be of any comfort to any one, I hope that I have realized it is through the Lord and Saviour Jesus Christ that we live, move and have our being, He knoweth our ever needs, he has all power in Heaven and earth, and beneath the earth.

D. T. GAINES.

J. A. Snider, Clerk, 1122 N. Tryon St., Charlotte, N. C.

MINUTES TO SISTER ASSOCIATIONS

Upper Country Line—J. W. Gilliam, Elon College, N. C., Rt. 1 ---------- 25
White Oak—Elder L. E. Bryant, Pink Hill, N. C. ---------- 25
Mill Branch—M. Meares, Tabor City, N. C. ---------- 25
Contentnea—Elder J. E. Mewborn, Snow Hill, N. C., Route ---------- 25
Bear Creek—T. A. Williams, Monroe, N. C. ---------- 25
Black Creek—Elder E. L. Cobb, Wilson, N. C. ---------- 25
Little River—Elder T. F. Adams, Willow Springs, N. C. ---------- 25
Lower Country Line—J. J. Whitley, Durham, N. C. ---------- 25
Lower Mayo—A. J. Lemons, Stokesdale, N. C. ---------- 25
Seven Mile—W. V. Blackmon, Route 2, Benson, N. C. ---------- 25
Smith River—Elder J. G. L. Hash, Rt. 3, Ferrum, Va. ---------- 25
Pigg River—Elder J. D. Wood, Route 8, Roanoke, Va. ---------- 25
Kehukee—Elder B. S. Cowen, Williamstown, N. C. ---------- 25
Salem—Elder Z. L. Rhue, Rt. 6, Winston-Salem, N. C. ---------- 25
Staunton River—J. F. Williams, Keeling, Va. ---------- 25
New River—Guy B. Phillips, Bluefield, W. Va. ---------- 25
Elkhorn—Elder C. A. Marshall, Welch, W. Va. ---------- 25
Zion—E. G. McKinney, Rt. 3, Mt. Airy, N. C. ---------- 25
Laurel Springs—G. D. Sykes, Toast, N. C. ---------- 25

MINUTES TO SISTER CHURCHES

Tom's Creek—C. O. Gallimore, 5 Carmalt St., Thomasville, N. C. ---------- 60
Pine M. H.—W. L. Young, 967 S. Salisbury St., Lexington, N. C. ---------- 40
Brush Creek—H. W. Johnson, Bennett, N. C. ---------- 35
Gaines' Grove—C. S. Gaines, Goldston, N. C. ---------- 35
Rock Hill—Jesse Trogdon, Asheboro, N. C., Rt. 3 ---------- 50
Pierce's Chapel—Elder W. E. Jarrell, Rt. 2, Lexington, N. C. ---------- 35
Lexington—R. D. Snider, Lexington, N. C. ---------- 35
Lamm's Grove—R. L. Comer, Rt. 2, Carthage, N. C. ---------- 60
Suggs Creek—Eneas Sikes, Asheboro, N. C. ---------- 50

NAMES OF ORDAINED MINISTERS IN THIS ASSOCIATION AND THEIR POST OFFICE ADDRESSES

Elder A. C. Key ---------- Sanford, N. C., Rt. 1,
Elder S. T. Atkinson ---------- Box 17, Rt. 4, High Point, N. C.
Elder W. E. Jerrell ---------- Rt. 2, Lexington, N. C.
Elder L. T. Tucker ---------- Rt. 2, Thomasville, N. C.

NAMES OF CHURCHES, PASTORS, WHEN LAST ASSOCIATION HELD, AND TIME OF COMMUNION

Churches	*Pastors*	*Last Asso.*	*Time of Communion*
Tom's Creek	Elder D. R. Pyrtle	1941	Fourth Sunday in May
Brush Creek	Elder A. C. Key	1939	Second Sunday in July
Gaines' Grove	Elder E. H. Burchet	1944	Third Sunday in May
Pierce's Chapel	Elder W. E. Jarrell	1942	Second Sunday in Aug.
Lexington	Elder L. T. Tucker	1933	First Sunday in June
Sugg's Creek	Elder Z. L. Rhue	1940	Second Sunday in May
Pine M. H.	Elder S. T. Atkinson	1936	Second Sunday in June
Rock-Hill	Elder Z. L. Rhue	1938	Third Sunday in June
Lamm's Grove	Elder A. C. Key	1943	First Sunday in March Then Quarterly

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2. We believe that the Scriptures of the Old and New Testaments are the Word of God, and the only rule of faith and practice.

3. We believe in the doctrine of original sin.

4. We believe in man's impotency to recover himself from the fallen state he is in by his own free will and ability.

5. We believe in the doctrine of Election that God chose His people in Christ before the foundation of the earth.

6. We believe that God's elect who are sinners of Adam's fallen family are in His good time effectually called and justified in the sight of God by the imputed righteousness of Jesus, received by faith alone which faith is productive of good works.

7. We believe that the Saints shall persevere in grace and never finally fall away.

8. We believe baptism by immersion according to the scriptures, and the Lord's Supper are both ordinances of Jesus Christ, and belong to the believers only.

9. We believe in the resurrection of the dead both of the just and the unjust and in the final judgment.

10. We believe that no minister has a right to the administration of the ordinance but such as are regularly baptized and come under the imposition of hands of the presbytery.

11. We also believe that an association has no right to assume any authority over churches, but only to sit as an advising council, and shall not impose any measures on churches without their knowledge and consent.

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STATISTICAL TABLE 1944

CHURCHES	MESSENGERS	Rec'd by Exp. & Bap.	Rec'd by Relationship	Rec'd by Letter	Restored	Dismissed by Letter	Excluded	Deceased	Total Membership	Contribution
Tom's Creek	Lee Snider, W. H. Workman, C. O. Lanier								19	$17.50
Pine Meeting H.	Eld. S. T. Atkinson, J. M. Callahan, Kern Snider	1	2						20	20.00
Brush Creek	H. W. Johnson								15	5.00
Gaines Grove	David Gaines, A. D. Stutts, C. P. Phillips								13	21.00
Pierces Chapel	Eld. W. E. Jarrel, Alma Jarrel, Lonnie Small	1						2	10	5.00
Lexington	R. D. Snider @ J. F. Hunt, C. G. Jones	1						1	9	15.00
Lamms Grove	G. W. Allen, R. E. Bryant, Thomas Flinchum	5			1		1		49	16.00
Suggs Creek	Eneas Sikes, H. T. Tucker, W. N. Lanier							1	30	19.50
Rock Hill	J. N. Trogdon, Lonnie Dunn, Ivey Dunn								16	10.50
Big Creek	Not Represented									
	TOTAL								181	129.50
	Absentees marked thus @									

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MINUTES

OF THE

ONE HUNDRED AND TWENTIETH

ANNUAL SESSION

OF THE

ABBOTT'S CREEK UNION PRIMITIVE BAPTIST ASSOCIATION

HELD WITH THE

FLAT CREEK CHURCH

ROWAN COUNTY, NORTH CAROLINA

Commencing on Friday Before the Fourth Sunday in August, 1945

OFFICERS

ELDER D. P. BROADWAY, Moderator ..... Salisbury, N. C.
DEACON T. R. FREEMAN, Clerk ..... Steeds, N. C.

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MINUTES OF THE 120TH ANNUAL SESSION OF THE

ABBOTT'S CREEK UNION PRIMITIVE BAPTIST ASSOCIATION

PROCEEDINGS

FRIDAY MORNING, AUGUST 24, 1945

1. After praise and prayer by Elder L. G. Cashion, the Introductory Sermon was preached by Elder D. P. Broadway.

2. After an intermission of one hour the messengers from the several churches met in the house. The business session was opened by praise and prayer by Elder R. E. Douglass.

The letters from the several churches were called for and read. All messengers were seated.

3. Elder D. P. Broadway was elected Moderator.

4. On motion the rules of decorum were not read but were ordered printed in these Minutes.

5. Appointed Romie Helms and Arthur Burrage committee on finance.

6. Appointed Walter Wilson, Henry Owen and Elder L. G. Cashion committee on arrangements.

7. Appointed Lester Helms, Frank Owen and B. F. Cochran committee on preaching.

8. Called for petitionary letters. None presented.

9. Invited correspondents to seats.

From St. Clairs Bottom, Va.—Minutes.

From Fisher's River—Minutes.. .

From Center—Brethren J. F. Hartzog and D. R. Dillard.

From Upper Mayo—Minutes.

From Mountain—Elder R. E. Douglass.

From Contentnea—Minutes.

From Flint River—Minutes.

Invited visitors to seats.

From Center—Sister Stella Blevins.

From Upper Mayo—Elder J. W. Tuttle and wife, Elder J. A. Fagg and wife, Brother J. F. Lawson, Sister Murray and others.

From New Port—Elders W. W. Roberts and M. L. Simmons and Brother W. W. Quinn.

From Mountain—Brother Collins.

From Indian Creek—None.

From Saints Delight Church—None.

From Roaring River—None.

10. We received a file of Minutes from Upper Mayo, St.

Claires Bottom, Mountain District, Fishers River, Indian Creek, Roaring River, and Center.

11. The circular letter was called for and referred to committee on arrangements.

Dismissed by Elder M. L. Simmons.

SATURDAY MORNING, AUGUST 25

The Association was opened by by praise and prayer by Elder J. A. Fagg.

12. Called on committee on arrangements to report. The report was received and committee discharged.

13. Called on committee on finance to report. They reported as follows: Sent in by the churches, $261.75.

14. Called Messengers' names and noted absentees.

15. Called on corresponding messengers. Their report was received.

16. The circular letter was received and ordered printed in these Minutes.

17. Appointed correspondents to sister associations as follows:

To Fishers River—Elder D. P. Broadway and Brethren F. L. Helms and C. B. Owen.

To St. Claires Bottom—Elder L. G. Cashion.

To New River—Minutes.

To Roaring River—Minutes.

To Mountain District—Elder D. P. Broadway, Licentiate P. H. Young and Brethren J. W. Williams, C. G. Yarbrough and E. F. Yarbrough.

To Center District — Elders D. P. Broadway and L. G. Cashion, Licentiate P. H. Young and Brethren C. B. Owen and J. H. Wilson.

To Upper Mayo—Brethren C. B. Owen, H. C. Owen, J. W. Williams, E. F. Yarbrough, F. L. Helms and W. F. Owen.

18. Appointed Brother C. B. Owen to write our next circular letter.

19. Collections and disbursements are as follows:

Sent in by the churches	$261.75	
Balance left from last year	40.00	
	$301.75	
Gave the Ministers		$135.00
Gave the Clerk		25.00
Gave the Moderator		25.00
Printing and mailing Minutes		30.00
Balance left over		86.00
		$301.75

20. Agreed that our next Association be held with the church at Salisbury, commencing on Friday before the fourth Sunday in August, 1946. Elder D P. Broadway is to preach the Introductory Sermon. Elder L. G. Cashion is the alternate.

21. Appointed the Clerk to superintend the printing of 600 copies of these Minutes and $30.00 be allowed for printing and mailing.

Allowed the Moderator and Clerk $25.00 each for their seervices.

22. Called on presbyteries to report.. None reported.

23. The Association extends thanks to God for His wonderful blessings with which He blessed our ministers to declare His counsel and His children to hear and understand the same, and to the brethren, sisters and friends of this community for their hospitality and kindness during this meeting.

24. After the Minutes were read and approved the Association adjourned to time and place appointed.

ELDER D. P. BROADWAY, Moderator, Salisbury, N. C.
DEACON T. R. FREEMAN, Clerk, Steeds, N. C.

NAMES AND ADDRESSES OF MINISTERS

Elder J. A. Fagg, Winston-Salem, N. C.
Elder J. W. Tuttle, Danbury, N. C.
Elder W. W. Roberts, Morehead City, N. C.
Elder M. L. Simmons. Morehead City, N. C.
Elder R. E. Douglass, Galax, Va.
Licentiate W. C. Tuttle.

MINISTERS IN OUR ASSOCIATION

Elder D. P. Broadway, Salisbury, N. C.
Elder L. G. Cashion, Archdale, N. C.
Licentiate P. H. Young, Route 1, Linwood, N. C.

CIRCULAR LETTER

To the Ministers and Messengers Who May Compose the 120th Session of the Abbott's Creek Union Primitive Baptist Association—Greetings:

Dear Brethren:

Having been appointed to write the circular letter for next year, and not knowing the purpose of a circular letter, how to begin, or what to write, I hope God will direct my mind, and enable me to write something beneficial, or at least something that will not offend, for we find in Matt. 18:6, "But whoso shall offend one of these little ones which believe in Me, it

were better for him that a millstone were hanged about his neck and that he were drowned in the depths of the sea."

At the Association it impressed me and made me rejoice to see such brotherly love and peace manifested, and also sad to think in what contrast this is, to the terrible conflict which is raging on foreign soils. I believe we shoud look unto God Who, according to Isa. 45:7, "makes peace."

In the 26th chapter of Leviticus we are promised that if we walk in His Statutes and keep His commandments that, "He will give peace in the land," and again in Proverbs, "When a man's ways please the Lord He maketh even his enemies to be at peace with him."

We are exhorted many times in the Bible to maintain peace. "Seek peace and pursue it," for according to Paul, "God hath called us to peace." We highly commend our beloved ministers who continually strive for peace and good fellowship, "Endeavoring to keep the unity of the spirit in the bond of peace," for "the fruit of righteousness is sown in peace of them that make peace"; and Brethren, your reward is great. "Blessed are the peacemakers: for they shall be called the children of God."

Christ said just before leaving this world, "Peace I leave with you, My peace I give unto you, not as the world giveth." Paul said, "Let us therefore follow after the things which make for peace," Rom. 14:19, "And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Brethren, when we receive peace from Him Who is the "very God of Peace," "and let the peace of God rule in our hearts," there is no room for malice, wrath, envy, or trouble hunting, and there will never be trouble among our churches. "Let us therefore follow after the things which make for peace, and things wherewith one may edify another."

It is my prayer that, "the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. 4:7.

Humbly submitted in love, J. ASHBURN WILLIAMS.

MINUTES TO SISTER ASSOCIATIONS

To St. Clairs Bottom—C. N. Tilson, Chilhowie, Va..... 25
To Mountain District—J. M. Rector, Baywood, Va..... 35
To Fishers River—G. I. Key, Ararat, N. C. 40
To Upper Mayo—Elder J. A. Fagg, Winston-Salem, N. C. 40
To Indian Creek—J. I. Bowling, Beckley, W. Va..... 30
To Center Association—F. T. Miller, Wagoner, N. C. 25
To Eastern Carolina—Elder S. B. Denny, Wilson, N. C. 20

MINUTES TO SISTER CHURCHES

Flat Creek—Grant Burage, Richfield, N. C. Route 1..... 25
Sandy Creek—J. S. James, Liberty, N. C., Route 1 20
White Oak Springs—T. R. Freeman, Steeds, N. C. 30
Salisbury—C. B. Owen, 1513 First St., Salisbury, N. C. 45
Pierces Chapel—E. L. Summey, Trinity N. C., Route 1 15
Cotton Creek—T. L. Maness, Star, N. C. 30
Pleasant Hill—F. L. Helm, Mooresville, N. C. 50
Pine Meeting—C. G. Yarbrough, Linwood, N. C., Route 1 50
Saints Delight—C. F. Shields, Kernersville, N. C. 20
No Creek—Minnie Nance, Mocksville, N. C. 20
Abbott's Creek—Janie Moore, Kernersville, N. C. 20
Morehead City—Elder W. W. Roberts, New Port, N. C. 15

ORDER OF PREACHING

FRIDAY MORNING

Services opened by Elder L. G. Cashion.
Elder D. P. Broadway. John 3:6.

FRIDAY AFTERNOON

Elder M. L. Simmons. II Cor. 4:5.
Elder W. W. Roberts. John 17th chapter

FRIDAY NIGHT

Elder R. E. Douglass. Romans 1:16.
Elder L. G. Cashion. Clerk failed to get text.

SATURDAY MORNING

Elder R. E. Douglass. Isa. 45:17.
Elder J. A. Fagg. Tim. 3:16.

SATURDAY AFTERNOON

Elder W. W Roberts. St. Luke 9:3.
Elder J. W. Tuttle Hebrews 2:9.
Elder L. G. Cashion. "The foundation of God stands sure", etc.

SATURDAY NIGHT

Elder J. W. Tuttle. Hebrews 8:7.
Elder M. L. Simmons. Proverbs 9:1-5.

SUNDAY MORNING

Opened by Elder W. W. Roberts.
Elder M. L. Simmons. Isaiah 41:17.
Elder R. E. Douglass. Hebrews 7th chapter.
Elder J. W. Tuttle. John 5:37.

SUNDAY AFTERNOON

Elder J. A. Fagg. No certain text.
Licentiate W. C. Tuttle. "Let those that have eyes to see, let them see."
Elder D. P. Broadway. Rev. 22:11-17.

CONSTITUTION OF THE ABBOTT'S CREEK UNION PRIMITIVE BAPTIST ASSOCIATION

1. We believe in one only true and living God, the Father, the Word and the Holy Ghost.

2.. We believe that the Scriptures of the Old and New Testaments are the Word of God, and the only rule of faith and practice.

3. We believe in the doctrine of original sin.

4. We believe in man's impotency to recover himself from the fallen state he is in by his own free will and ability.

5. We believe in the doctrine of Election. that God chose His people in Christ before the foundation of the earth.

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Sandy Creek	J. S. James, Joe Nance, Anna Booth							9	$ 8.00
Salisbury	A. C. Vanhoy, H. C. Owen, C. D. Owen								60.50
White Oak Springs	Lillie Ward, Pearl Mabe, Jettie Bondurant						2	17	15.00
Big Creek	Not represented								
Mt. Tabor	Not represented								
Pierce's Chapel	E. L. Summey							3	3.00
Flat Creek	Oscar Snider, Jno. Haithcock, Grant Burrage							20	38.25
Pleasant Hill	F. L. Helms, C. R. Helms, Oscar Yates	2					1	39	57.00
Pine Meeting House	P. C. Shoaf, H. A. Williams, H. E. Walser	3					1	43	15.00
No Creek	Not represented								
Abbott's Creek	Not represented								
Cotton Creek	J. T. Vanhoy, Ben Cochran, Lula Maness						1	11	65.00
	TOTALS	5					5	133	$261.75